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opened out on to a wooden platform, which served as sidewalk and extended from one end of the settlement to the other. The outer side of this structure was always supported on piles; in fact, in many cases, the houses as well as the whole sidewalk were thus raised from the ground. This type of construction was necessitated by the sloping sites of the villages, but had the added advantage of being a protection against attack. The villages differed in size from insignificant settlements of three to four houses, to ones with twenty or thirty, each containing several families. The ease with which the red cedar could be split and worked into large planks made possible the construction of these large, rectangular houses which, with their horizontally laid walls and sloping roofs, presented a picture of stability and relative comfort superior to that of most Indian habitations.

Each village was practically an independent political unit. Neighbouring settlements had many common interests which threw them into contact with one another, but there was no organized cohesion between the towns of the Bella Coola valley, or between those of *Tăl·io* and Kimsquit. There was still less to draw these three groups together. There was no supreme chief and no governmental meeting of the tribe as a whole. Not only were the three divisions not bound to support one another in war, they were often at loggerheads among themselves. Indeed, bloodshed between towns of the Bella Coola valley itself was not uncommon. Moreover, each group tended to merge with its neighbours. The *Tăl·io* people frequently married with the Rivers Inlet and the Bella Bella; the Kimsquit with the *ɬstāmɣ*[15] of Dean Channel and the Kitlobe of Gardner Canal; and the Bella Coola of the upper valley with the Carriers.

In spite of these inconsistencies, the application of the word *tribe* is justifiable for the following reasons:

A. Linguistic. All spoke the same language. There were dialectical differences among the people of Bella Coola, *Tăl·io*, and Kimsquit, but each group could understand the

[15] To avoid unnecessary symbols, capital ɬ has not been used.

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619 others. This differentiated them clearly from all neighbouring [197] tribes.

B. Ceremonial. A member of a secret society in any of [575] the above towns was accepted as a member in any other one. [609] A person of another tribe, even if known to belong to a comparable society, was treated as an uninitiated person.

C. Origin and Religion. The people of Bella Coola, *Tăl·io*, and Kimsquit felt themselves to be akin through acceptance of the fact that their ancestors had been created together in the beginning of time. This marked them off with [771] great clearness from all other tribes, especially from the Carriers of the interior. This belief formed a sentimental and religious bond of great strength.

Neighbouring Tribes

●648 It is desirable to describe, briefly, the tribes with which the Bella Coola came in contact.

The Carriers

East of Bella Coola, amid the mountains of the interior, roved the Carriers. In summer they often came down to the river valley to fish or trade for salmon, and in winter they were sometimes forced by cold and starvation again to visit the Bella Coola, Bella Bella, or Rivers Inlet people. There was a [563] good deal of intermarriage between them and the inhabitants of the upper valley, so that the wanderers were able to spend the cold months with relatives. None the less, the Bella Coola [180] considered these people utterly foreign in habits and beliefs, [578] and to call a man a "Carrier" was, and still is, a deadly insult. The Carriers lacked the rich ceremonial life of the coastal peoples who, therefore, regarded them with scorn and contempt. The presence of a few of the much-despised Carriers [796] was, however, almost necessary to the correct performance of the winter dances since they were uninitiated spectators whom it was necessary to impress and delude.

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THE BELLA BELLA

West of Bella Coola lived the Bella Bella, known as *ułqwläsɪmɣ*. Although linguistic differences prevented free exchange of ideas, and active hostility was not unknown, there was considerable intermarriage between the two tribes. The Bella Coola recognized the similarity of culture between them; in fact, whereas a Carrier was despised for lack of knowledge of ceremonial and dramatic matters, a Bella Bella was respected for his superior lore in that respect. The Bella Coola believe that many of their rites have been obtained from them.

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The chief Bella Bella villages are said to have been: *Q̇walna*, on "Kwatna" Bay; *Nā'mu*, at "Namu"; *Q̇wiyai*, four miles from the last-mentioned; *Nulam*.

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At *Q̇walna*, the nearest settlement, so many of the people spoke Bella Coola that it was practically bilingual. There had been so many intermarriages for generations that the people were not considered foreigners; in fact, Boas includes it among Bella Coola villages (p. 48). There were seven villages on Kwatna Inlet and the Kwatna River which flows in from the south-east.

BC 563 648

(1) *Sinulkemitl*, "Where It Spoke": a small outpost on the eastern shore of Kwatna Inlet near the entrance. There may once have been a permanent settlement at the site, but for many years it was used only as a look-out station when raiders were expected.

BB 173 361

It is said that on one occasion, long, long ago, a party of Kwatna people was encamped at this spot, waiting for enemy raiders whose approach had been reported. They did not appear when expected and one of the watchers, wearied by the long wait, said to the genital organs of one of his female companions who had annoyed him:

"Tell us what is going to happen."

"You will all be killed to-morrow," answered a rumbling voice from the organs, to the great amazement of everybody.

So it transpired. The hostile raiders surprised the watchers the next day and only one escaped to tell the tale.

The place has since been known as, "Where It Spoke." It was long ago deserted.

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THE *ɬstämɣ*[1]

Before the smallpox epidemic, about 1865, there were towns on the fiords and villages of Dean Channel between Kimsquit and Bella Bella. The inhabitants were called *ɬstämɣ* by the Bella Coola, and *ɬstaitɣ* by the Bella Bella. Their settlements were at Elcho Harbour, Green River, Cascade Inlet, and at several unidentified places. Their language is said to have differed slightly from that of the Bella Bella, but the people themselves married freely with both Kimsquit and Bella Bella, thus forming a connecting link between these tribes.

A list of *ɬstämɣ* towns was obtained from one old man, who claimed to be a descendant of the people. It was impossible to verify this information, and since he himself was not an ideal informant, the following can be regarded only as approximately correct.

(1) *Ălko:* at Elcho Harbour.

(2) *Kĭlde·t:* on a fiord one mile above the last-named.

(3) *Ălłłk* or *Yuqwa·t:* on a river three miles above the preceding.

(4) *Nuwaisä·x:* on a river two miles above the preceding.

(5) *Nusqatl:* on a fiord three miles above the preceding.

(6) *'Omłłom:* on a fiord three miles above the preceding.

(7) *Ŝuxwlk:* on a river two miles above the last-named and thirty miles below Kimsquit.

According to the old man from whom the above list was obtained, *Nuxwlst*, at Kimsquit, recorded earlier as village no. 45, was also populated by *ɬstämɣ* people. There was so much intermarriage between the two groups that it is now impossible to ascertain whether the inhabitants not only of *Nuxwlst*, but of *Suxwlk* as well, were predominantly Kimsquit or *ɬstämɣ*.

The open plateau in which the Bella Coola River rises has always made travel possible for long distances, so that not only

[1 "Bellacoola term for the people of mixed Bellabella - Kimsquit stock who inhabited the shores of 'Dean Channel' - see 2: McIlwraith, cat. 116, p584 - Analyst]

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the neighbouring Carriers, but Chilkotin as well sometimes descended to the valley. On the coast, though the dense undergrowth prevented travel along the shore, the long fiords, sheltered from the open Pacific, were ideal for the use of canoes.[16] Comparatively lengthy journeys were neither difficult nor uncommon. The *Täl·io* people were usually on amicable terms with the inhabitants of Rivers Inlet, and the Kimsquit with the Kitlobe. The Bella Coola were accustomed to attend potlatches at Alert Bay and Fort Rupert,[17] Knight's Inlet, and Bute Inlet, receiving their hosts, in turn, at Bella Coola. On the other hand, there was little friendly intercourse with the northern tribes, of which the Kitkatla especially were dreaded by the residents of the central coast. Until recent years the Bella Coola had no direct knowledge of other Salish-speaking peoples, although some of the Chilkotin told them of a tribe living far to the south, in the interior, whom they encountered in some of their wanderings and used to term *Nuxälkɯmɣ*, recognizing the similarity between their language and that of the Bella Coola. A few years ago several Bella Coola attended a boarding-school and were amazed to find that many of their words were understood by fellow-students from Chilliwack.

To sum up: The Bella Coola were in close contact with the neighbouring coastal tribes, with the members of which they felt themselves to have cultural affinities. They recognize that they have received many ceremonial rites from their neighbours, and must have adopted other elements of culture which they now consider indigenous. It is probable that certain Bella Coola customs must likewise have been transmitted to other tribes, but such lie without the scope of this monograph. The outlying villages were in close contact with foreign neighbours, and tended to assimilate elements of their culture, but, on the whole, the Bella Coola present a tribal unity with distinctive local customs, falling within the general pattern of coastal culture.

[16] For types of canoes, see Appendix A.
[17] The principal Kwakiutl villages.

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human beings, in the beginning of time when they were semi-supernatural, sometimes prevailed against him. One story actually records his murder. From the point of view of morality, an angle from which the Bella Coola themselves do not regard him, *Ałquntām* is neither moral nor immoral; he has the virtues and vices of a man. That, in fact, is a fair summing up of *Ałquntām*; he is a superman, creator of life, supreme god in the sense that he is chief of the supernatural beings, but not an all-powerful deity.

Compared with *Ałquntām*, other supernatural beings are insignificant. The Bella Coola do not regard them as a hierarchy with definitely graded rank and power; accordingly, the order in which they are described is immaterial. Reference has already been made to the supernatural Carpenters.[1] There are four of them, created by *Ałquntām* in the beginning of time; it was they who constructed the mountains and rivers of this land, the animals and birds populating them, and supervised the making of mankind. They are considered to be four brothers, collectively known as *Mesmesälänux*.

The eldest and most powerful is *Yulätimut*, "He Who Completes Any Task with a Single Smoothing Motion."

The second brother is *Mätläbälitcak*, "He Who Completes Any Task with a Single Stroke of an Adze."

The third brother is *Mälläpexwak*, "He Who Completes Any Task with Two Strokes of His Adze."

The fourth and youngest brother is *ıtlıtlulāk*, "He Who Completes Any Task in a Single Day."

In Kimsquit, *Mätläbälitcak* is often called *Mesmesälänux* and the collective term is not used. These names explain the beliefs of the Bella Coola with regard to the powers of the Carpenters. After their work in the beginning of time, the three younger brothers returned to *Nusmät·a*, where they have since resided, but *Yulätimut* came to earth and married a Bella Bella woman. The Bella Coola admit that members of this

[1] Cf. Boas, p. 32.

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tribe are superior to themselves in carpentry, and ascribe their skill to the fact that many of them are descendants of *Yulātimut*. Some of the coastal tribes are said to believe that *Ălquntăm* erred in the manufacture of many of the sea mammals, giving them, for example, human heads on fish bodies; he later rectified this by sending his Carpenters to adjust their form. This is not a Bella Coola belief. One elderly man stated that the skill of the Carpenters in painting and modelling was derived from a little girl named *Q̇oxltanao*; no confirmation could be obtained for this statement and the information was vague and unreliable.

Since their creation of the sky and many features of this world, as well as birds and animals, the Carpenters have entered but little into the lives of the Bella Coola. Like other supernatural beings, they are capable of going anywhere, but for many generations they have not been seen on this earth. Their most important function, perhaps, is to act as patrons for various *kusiut* dancers. This subject will be described in detail in vol. II, chap. 1; for the moment it is enough to say that many supernatural beings regard members of this semi-sacred society as their protégés, and grant them power to perform dances. On these occasions masked figures are used to represent the patrons, thus enlightening uninitiated persons as to the appearance and attributes of various supernatural beings.

Among the many residents of *Nusmăt·a* are two sons of *Ălquntăm*, *Sănoltxmudelts Ălquntăm* and *Sno'olxdts Ălquntăm*. The former in particular is dearly loved by his father and is often spoken of as *Nustexwanxwultam*, "The Cherished One." These two beings take no part in the affairs of mortals except as patrons of *kusiut* dancers. Like all supernatural beings they are considered to be immortal. Since *Ălquntăm* has two sons it is to be assumed that he has, or had, a wife. Her name is not generally known, although she is sometimes spoken of as *Nusmăt·aien·a*, "The Woman of *Nusmăt·a*." There are also many stories describing his amours with human women resulting in semi-supernatural offspring.

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encountered on land, but the sea likewise is the home of anthropomorphic creatures. Far beneath the surface is a land much like the earth, inhabited by people resembling humans who sometimes assist a drowning person. The mysteries of this undersea world are known to the Bella Coola chiefly through accounts handed down from generation to generation, though its inhabitants have often appeared at the surface. Their hair is long and somewhat reddish, their bodies are hairless, and their faces are in many cases stained with black. One man stated that about three years before a Japanese, fishing near Namu, had caught in his net one of these people, a girl about two years old. He drew her into his boat, where she squatted on the bottom, docile and submissive. After a time the fisherman became frightened and threw his captive overboard. The Bella Coola say that the Bella Bella, greater seafarers than themselves, have more extensive knowledge of these undersea dwellers.

Similar, if not identical, beings live beneath rivers and lakes; they have often been seen on the surface, and occasionally, long, long ago, certain fortunate individuals saw their houses. Accounts of such are embodied in Bella Coola mythology and will be described later. The following can be considered an example of a simple type:

About three hundred years ago, *Lewumewumisis*, a Kimsquit fisherman, built a pier-like framework, projecting into the Dean River, on which to stand while fishing for salmon with a long-handled[a] scoop-net. One August day he was using his net when, after a number of successful sweeps, it became very heavy. As the net came to the surface he found, to his amazement, that a small boy was hanging on the rim. A number of people who had been watching from the shore, called to him to throw away his net with its uncanny haul. Heedless of this advice, *Lewumewumisis* tried to lift his net and, on finding it too heavy, began to draw it through the water so as to drag it out on the shore. All went well for the first few yards, till suddenly the boy shoved against the net, pushing the fisherman into the water on the other side of the pier. Immediately the supernatural one vanished from sight. As the bystanders rushed to

[a] The handles of nets of this type are said to have been about thirty feet in length.

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ancient history and fame of his family. It is a matter connected with the past, a matter of the mind, a source of pride to him to have such a possession, but a matter that does not affect his daily life. 211 424 998

So far as could be learnt, the Bella Coola crests consist of the following birds and animals: *raven*, bald eagle, grizzly bear, black bear, *wolf*, whale, blackfish, merganser, loon, *sḥmtsk*, possibly deer, and the mythical double-headed snake, *sxiaut*. To these must be added the sun, because some of the original people came to earth in human form by sliding down his eye-lashes, the sun-beams; and *nuhnitsta*, the posts which stretched from earth to the land above, down which a number [illegible] The Bella Coola believe that these posts are particularly common memorials among the tribes of the outer coast. According to some accounts it was these posts which supported the first sky until it fell. 825 [796]* [772] [829] [772]

A crest is connected almost exclusively with the distant past. A Bella Coola whose ancestor came to earth as a raven pays no attention to the ravens of the present time. The matter was approached from every possible angle and not the slightest sign of respect toward living specimens of a man's crest could be noticed. A query as to whether or not a man refrained from eating his crest was regarded as highly humorous. Nor is there any trace of fellowship between unrelated families even if they happen to have the same crest. The subject was broached repeatedly, until at last one informant smiled broadly and said: 424 998 825

"I know now what you want to find out, I can tell you all about it."

He requested how the Kitkatla are, in his opinion, stupid enough to regard as brothers all those who have the same animal story even if they are members of different tribes. He said that when he was a young man at Victoria, where Indians from all parts of the coast used to meet, a Kitkatla had once asked him what was his animal. He was puzzled, but as the [648]*

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and hunting-grounds to those who had helped them in their old age. But in every case the gift turned out to be of doubtful value, since young men grew up who claimed membership in the supposedly defunct ancestral family and combatted the right of those to whom it had been given. This always led to war.

BB BC 423 648

The following is an instance of a feud which arose from the bestowal of a hunting-area.

It is said that about 1850 the people of *Trawat* (probably Bute Inlet) captured a Bella Bella woman as a slave. She escaped and fled up the *Trawat* River, hoping to come in contact with the Bella Coola, who often hunted in that area. The woman was found by the mother's father of an informant who carefully looked after her while he was hunting beaver and brought her back to Bella Coola, thence sending her to Bella Bella. In gratitude her father, a Bella Bella chief, gave her rescuer the hunting-area known as *Nulaw*, near Kwatna Inlet, with the consent of the members of his ancestral family. The land so alienated should have remained permanently in possession of the Bella Coola ancestral family, but was too far removed from Bella Coola to be used regularly by the new owners. After the death of the Bella Bella chief, a number of individuals who claimed membership in his ancestral family asserted their rights to it. Many years later, after white traders had made their appearance on the coast, a Bella Coola went to *Nulaw* and killed a large number of beaver. As he was leaving with their pelts he was murdered by some Bella Bella, ostensibly as a trespasser. But for the restraining influence of the white man this incident would undoubtedly have led to war. The informant still feels that he is entitled to hunt at *Nulaw*, and did so several times when he was a young man; but his sons have never exercised the right, and it has practically lapsed.

BB [425]

BB BC 423 622

It is unfortunate that the above incident is drawn from Bella Bella, where the power of chiefs is much greater than among the Bella Coola. Consequently it is impossible to say

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601 Coola social organization, and of the absence of standardized obligations based upon specific relationships.

Slaves

567 Since a slave was[11] without status in the Bella Coola com-
[554] munity, it is perhaps incorrect to include a description of slavery in a chapter on social organization; but as slaves lived in the Bella Coola villages, it seems reasonable to include them when dealing with the different units of the tribe. It was
162 impossible to obtain an accurate estimate of their number in
567 Bella Coola; slavery has been so long abandoned that the present natives could only hazard vague guesses. Judging from conversational remarks by elderly men, it seems probable that in the old days there was a considerable slave population in every Bella Coola village, comprising at times as much as thirty to forty per cent of the total population.

567 When a party raided a village most of the inhabitants were
927 slain, but some, especially children, young adults, or famous chiefs were captured. As far as could be learned, once a captive had reached Bella Coola he was in little danger, since torture or systematic slaying after the heat of battle had subsided was not a Bella Coola characteristic. The leader of the expedition retained many of the captives as his own slaves, and distributed others among his followers. Anyone, chief
[422] or commoner, could own slaves in the same way that he could own any other type of goods.

567 Like any other commodity, slaves were bought and sold.
437 The Bella Coola were usually so well provided with salmon that they were able to exchange these fish with the members
[622] of other tribes for slaves. Lack of strong chieftainship among
[726] the Bella Coola hindered their success in war, so that most of
[431] their slaves were obtained by trade. To the same category
[773] belong those obtained as presents at potlatches. If, however, a member of one of the tribes on the lower Fraser River was

[48] [11] One of the first efforts of the white man's establishment in British Columbia was the freeing of all slaves. Consequently the past tense is used in this section.

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Island chief was felt by the Bella Coola to be quite natural; one of their own chiefs might have resented the insult in the same manner. This account may have no historical basis, but it is a clear example of Bella Coola sentiment.

Further examples may help to clarify this point. A few years ago a number of Kwakiutl Indians visited Bella Coola to perform a mourning ceremony in honour of a deceased Bella Coola who had a Kwakiutl name from his grandfather, a member of that tribe. All the natives were invited to a large house, where the visitors gave a dance according to their own ancestral myths; the songs which were used recounted the history of the Kwakiutl name of the dead man. After thus displaying their prerogatives, they felt themselves obliged, and proud, as hosts, to give presents as validation. The sum of $546 was distributed among the guests. Realizing that it would be impossible to return such a sum by holding ceremonials in Fort Rupert, the home of the Kwakiutl, the leading Bella Coola decided to return the compliment immediately. The amount to be given was discussed at great length. Appreciating the courtesy of the foreigners in thus coming to pay honour to the deceased, it was not wished to insult them by giving a larger present, which would have had the effect of intimating that the recipients considered the $546 a trifling amount. Accordingly it was finally agreed to give the visitors about $300, which was done as validation of a Bella Coola ceremony at which the strangers were present. Thus the hosts allowed themselves to be shamed as a mark of courtesy. Not to be outdone in politeness, the Kwakiutl chief made a speech, expressing his willingness to allow the Bella Coola to drive him (this occurred in the days of horses and carts) to the wharf to take the steamer. In other words, he allowed the Bella Coola to put him in their debt, as they had allowed him and his party to do with respect to the distribution of money. The visit terminated with friendly relations maintained on both sides.

The need of validating every ceremonial act by presents can be further illustrated by the following instance. When

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203 that he wants so-and-so, giving the name of a chief, to go, for
* 556 instance, to Bella Bella, to invite a certain person, whose name
484 he gives, to the potlatch. X likewise names those whom he
[575] wishes to form the escort. As a *sisaok* whistle is used, it is essential either that the chief himself be a senior *sisaok*, or that a *siki* go with him. It is immaterial whether or not all of the crew are members of the society. Nobody is compelled to go, but as all know it will be a matter of pride to X to recompense them, none declines except for some strong reason. X names those whom he wishes to proceed to other tribes, sending one canoe to each group of towns. He arranges their departure according to the distance each must travel, the aim being to have all the guests arrive at Bella Coola at the same time. X is expected to provide food for his guests as soon as they arrive, and as the potlatch cannot start until all have assembled, X tries to ensure simultaneous arrival, no easy matter
• [648] since the area from which guests are invited extends from the Nass River to Alert Bay.

The mysterious and sacred nature of the potlatch is impressed on the minds of the uninitiated at the time of departure. When the chief who is to bear the invitation, and the members of the crew are ready in the canoe at the beach, there is heard from X's house the sound of a whistle. The uninitiated, unaware of the method by which the noise is produced, consider it to be the voice of some supernatural being connected with the potlatch. Either the messenger himself, or some assistant with him, blows a whistle. This can be done without exposing the method by putting the whistle to the lips under cover of a large blanket. When this has sounded the canoe is free to proceed.

The messenger-chief carries with him his *sisaok* mask, which he dons if he sees another canoe approaching, while
[532] eagle down is scattered over the heads of the paddlers. These two signs intimate that the occupants of the craft are on ceremonial business, therefore must not be molested. For a con-
[726] siderable distance up and down the coast the sacred nature of

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426 hence repayment or non-repayment does not affect the standing of the debtor in the community. The giver expects no
*556 return, but should he come to financial straits he would have
[558] no hesitation in asking aid from the Bella Bella chief. He expects, moreover, that the latter will contribute to the expenses of his funeral. This would be optional, as repayment of a non-ceremonial present concerns the donor and recipient alone, without effect on the status of either in the community. In this instance, if the old man had died soon after his son, his debts would not have been paid, since there were surviving no immediate relatives. Sons or other near kinsmen always settle the debts of dead parents out of family pride, but it is considered most improper for the creditors to think about re-
[558] payment. By giving they have shown their power, the question of return is the concern of the family of the deceased recipient.

Very rarely does the donor of a potlatch fail to return his investment presents except through oversight. In spite of every precaution, errors occur, and these are said to be caused either by a supernatural being, itself invisible, rising between
[776] the donor and his guest, hiding the latter, or by *Snuqwdlnkaista* stealing away his thoughts. Unless the donor wishes
[578] to insult a guest, he will give him presents later on, and that ends the matter. But if he does not do so, the slighted man
426 may return the insult, and thus feuds are often generated that
*556 may lead to war between tribes. About 1860 it is said
●648 that a conflict between the people of Bella Bella and Rivers Inlet was caused in that way. In the autumn of 1921, a Bella Coola chief insisted on dancing at a Bella Bella potlatch, although it was commonly known he did not have the necessary goods for distribution to validate his dance. The hosts waxed sarcastic, taunts were answered by taunts, and only the presence of some white men prevented bloodshed. Relations between the two tribes are still strained as a result of this
[828] incident. The Bella Coola chief was subject to spells of insanity, and danced during one of these. According to the

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Bella Coola, the Bella Bella should have taken this into account, along with the man's generosity on previous occasions, and overlooked his remissness.

Cases have been known of a "stupid" man endeavouring to increase his prestige by giving many potlatches when unable to pay his debts. Such a one is laughed at for his stinginess, which is not the attribute of a chief, and is given only small presents.

It must be clearly understood that debts publicly incurred, in other words investment presents received at any ceremony, must be publicly returned, if the debtor is to gain the public esteem granted to one who pays back with interest. But everyone cannot give a potlatch; hence any young man desirous of returning his obligations, and of rising in public favour, can do so at a potlatch given by somebody else. Guests are present from abroad, so his discharge of indebtedness is made known farther afield than if he had done so at a local gathering, and the donor has the additional satisfaction of being able to give to the strangers. Sometimes as many as ten young men will ask X for permission to pay their debts at his potlatch. Such is never refused, because it means more ceremonial, and greater interest, which indirectly increase X's prestige. A young man who has been taken to a foreign potlatch as an adherent of a guest always receives presents, and if he repays these with interest his name begins to become known, especially as his return payments are unexpected. It is thus that a man whose chiefly name (or names) has been dormant for generations, can begin to restore it. Thanks to presents he gives at X's potlatch, he will in return receive large gifts, until finally he is able to give a potlatch himself. After X has paid his own indebtedness the debts of others are settled. In each case the speaker announces the amount received on such and such an occasion and the amount returned. Thus all present are able to estimate the generosity of the payer, a chiefly attribute. When a young man plans to give his first potlatch it is customary for the older chiefs of his village to advise whether he has

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he can. Several of the older people mentioned that early white traders would have received more for their goods by giving them away than by selling.

Even at the present time the Bella Coola sometimes carry out a practice which was once common. Particularly in the early autumn or in spring, a chief who has large supplies of food may decide to show his wealth to the members of a neighbouring tribe such as the Bella Bella. Alone, or with a few friends, he goes to a foreign village where he is sure to find accommodation in the home of some friend, relative, or important chief. In the evening he invites the inhabitants of his host's village to the house in which he is staying, and uses the food he has brought with him to provide them with an elaborate meal. His guests now feel it incumbent on them to repay this generosity, and one of them asks the singers to beat out one of his songs, the Bella Bella equivalent to *sisaok*, *a'alk*, or even *kusiut*. The owner dances to it and then gives presents to the stranger to validate the performance he has just witnessed. This is repeated by everyone to whom he has given food, and although each present may be small, their total is greater than the original outlay. Sometimes a poor man, feeling himself too insignificant to give a ceremony of this kind, takes a supply of food to a foreign tribe to sell. If the hosts wish to show their generous dispositions they persuade him to give it away in the fashion just described, which always brings in more than he could obtain by sale. It is even customary for the hosts to lend such a stranger enough food for public distribution if his own stock is too small.

Although the most important Bella Coola dances are performed at potlatches or during the *kusiut* season, they are not confined to these periods. Professional singers do nothing else and, except during the run of salmon when everyone is busy fishing, a dance occurs every few nights. Supernatural beings are not called down; consequently there is little solemnity and everyone has a good time. On these occasions, *kusiut* songs are first beaten out, followed by *sisaok* and *a'alk*, and the owner

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At this juncture someone saw a party of strangers, and wondered who they might be as they entered the town. There was great rejoicing when the two brothers told their parents who they were, for they had been so transformed that they were unrecognizable. As *Sä·lma* had said, *Łäloxmän·a*'s three beautiful wives came rushing up, eager to have him take them back, but he paid no attention to them. He welcomed only the ugly one, who had mourned for him, and massaged her until she became the most lovely of all. 539*

Smaoan, delighted at the safe return of his sons, and proud of *Łäloxmän·a*'s beautiful children, sent invitations far and near to a great potlatch. At this ceremony he validated, with many presents, a seat in the house for *Łäloxmän·a*. The name thus confirmed was *Spätcaldt*, "The First Born," a name given to *Łäloxmän·a* by *Kapsälopst*. *Smaoan* also took this opportunity to confer names on his numerous grandchildren. After sojourning for some time in Kimsquit, the Kitlobe people returned home, richly laden with gifts.

In the course of time *Wisamkilak* bore her husband two more children. *Smaoan* continued to prosper and to give potlatches, at one of which he gave one of his grandchildren the name *Stältmx̱*, "Chief." This designation at once became honourable on account of the goods expended. *Łäloxmän·a* did not wish to forget his Kitlobe friends, so in time he sent two of his children to live there. One of them was *Stältmx̱*, a name that has ever since remained there. Thus friendly relations between Kimsquit and Kitlobe, first opened by *Łäloxmän·a*, have been maintained. There have been many marriages between people of these two areas, each knows of *Łäloxmän·a*, and it was only about one hundred and fifty years ago that a Kimsquit woman, *Ätsqutl* by name, was married to a Kitlobe man to repay the original marriage of *Wisamkilak*. [648] [582]

When *Smaoan* became old he gave yet another potlatch at which he took for himself the name *Łilixwnimut*, "The Scatterer." He created this from his own fertile imagination, with reference to the way in which he scattered eagle down when first travelling to the north in eagle form. It has since been used by his descendants when old. [551]

The descendants of *Smaoan* enjoy not only the prerogative of using this myth and the names included in it, but other privileges connected with it. If one of them gives a potlatch he carves the form of a *mätsqus* on the spoons to be used at it, and paints the wall of his house with a whale design. *Omqomkilska*'s descendants are more likely than others to receive supernatural good fortune from a *mätsqus*. The descendants of both 539* 424 [532]

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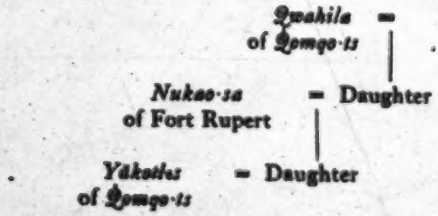
In the beginning of time it is believed that a son of *Smaoan* married the daughter of a Kitlobe chief (I, p. 338). As dower she brought her husband several Kitlobe names, which were transmitted in time to her children and which remained in *Smaoan*'s home, Kimsquit, for many generations. The Bella Coola believe that it was remembered for hundreds of years that these designations did not belong there. Whenever one was conferred, the myth was recounted to tell how it first came to Kimsquit; whereas in Kitlobe when the myth from which the names were taken was related, it was always added that those in question could not be used since they were now in Kimsquit. About one hundred and fifty years ago, *Ā'tsqūtl*, a Kimsquit woman, was married to a Kitlobe man to repay this debt, and cement friendship between the two tribes. She took as dower the names long ago brought from Kitlobe. Similarly, if any name or other prerogative of an ancestral myth has been alienated from the ancestral family to which it belongs, a father searches for a woman who will be able to restore it to his son as a marriage gift. The word used for searching is "hunt," the term applied to seeking fur-bearing animals.

The accompanying pedigree illustrates a return marriage. *Qwahila*'s daughter was married to a Fort Rupert man and took with her as dower several Bella Coola names and other prerogatives. The loss of these was remembered and they were brought back by the marriage of *Yākotlas*, a member of *Qwahila*'s ancestral family, with a daughter of the woman who had gone to Fort Rupert. Usually several generations elapse before a return marriage is made. This incident was perfectly well known to the son of *Yākotlas*.



If parents who are seeking a wife for their son have also a daughter approaching marriageable age, they may try to avoid a later return marriage by arranging that their daughter shall be married to a brother, or other near relative, of their son's wife. Exchange marriage was formerly more common than [178]

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583 at present, though even now it is considered highly desirable.
[178] The sentiment is that already described: the more closely the parents are bound together by ties of common ancestry, the greater will be their children's ceremonial strength. Further, reciprocal alliances of this type obviate all danger of feuds, since return marriages are not required.

582 In recent years it has become fashionable, or socially
178 "smart," with some Bella Coola families to seek wives from
648 unrelated ancestral families, and even from other tribes. It is said that this practice was initiated by *Potles*, an important chief who died between 1870 and 1880. He sought foreign marriages on acccount of the prerogatives which were brought as dowers by his wives, and considered that such rights, transmissable to his children, more than compensated for the lack of strength provided by related ancestors. Many have followed his example, with the result that some ancestral families have entirely abandoned the endogamic tendency. Boas (p. 124)
[581] has made the same observation. Although this exogamic principle is directly contrary to that which has already been described, yet it should be noted that each has the same explanation—the search for a wife able to bring most to her as yet unborn children.

584 Should the parents consider a foreign woman as wife for
581 their son, then her worth is discussed from every angle. One woman may have the right to good hunting grounds, the family of another may have some valuable *sisaok* prerogatives, a third some *kusiut* rites. Anxious thought is put on the relative values of these. One man had heard of the French system of *dot*, and emphasized strongly how far superior to, and more
[178] sensible it was than the Canadian practice. In recent years the younger Bella Coola have been arranging their own marriages, and the older men lament bitterly that they are influenced only by the beauty and working ability of the girl, not by her real worth, the prerogatives which she can bring to her children.

Although parents consider chiefly the ancestry of their

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584 preliminary agreement may have been made while they were only seven or eight years old, though marriage seldom occurs before the age of seventeen or eighteen. More often the agreement is made when X and Y have passed the age of puberty, and they wait for about two years before marrying.

583 425 553 [584] Throughout this period, X's relatives are expected to give at least one feast at which Y's relatives are the guests of honour, and always receive presents. At one of these rites X's father, with the concurrence of his relatives, may mark his approval of the coming event by bestowing on Y's father, or one of her other relations, an ancestral name from his family myth. This does not become the absolute property of Y's family, since the myth in which it is embodied does not belong to them, unless, of course, they are members of the same ancestral family. It is fitting that a name of this kind be bestowed by the recipient on one of Y's children, or returned to X's family a few generations later by a return marriage. If this is not done, in course of time the designation is apt to be regarded by Y's family as their own. If there are no children, Y's relatives should give back the name to X's [627] family, but there are many instances of feuds caused by failure to do so. According to mythology, prerogatives may some- [773] times be given outright, without thought of their use by the resultant children, or of their being restored by return marriages. It is claimed that the people of the Kimsquit River [648] have, through such a present, the inalienable title to use a certain spot in the Kitlobe River for their olachen nets, and likewise the Kitlobe people have an irrevocable right to the Kimsquit name *Stältumx*. These two prerogatives were transferred at the beginning of time. At present, anyone bestowing outright his family prerogatives would be considered weak- [578] minded and the other members of the ancestral family would strenuously object. Considerations of this sort make it desirable to seek a wife within the ranks of the ancestral family.

During the period of engagement, Y's family may present a name, or names, to X's father, with the same conditions as those just described.

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old man came back to Bella Coola with his son, a man about twenty-five years of age. During his absence all his relatives had died, and he was forgotten. He went to the house of a man with whom his ancestors had intermarried generations ago, explained who he was, and was welcomed. The old man and his son have since lived there, although it is doubtful if the owner of the house had ever heard of their existence, and the son cannot even speak the Bella Coola language.

X and Y themselves are not entirely overlooked in the exchange of presents between their two families. If Y's father is well pleased with his son-in-law he may show this not only publicly, which redounds to his own credit, but by the communication of secret lore such as a special number of nights for ceremonial chastity. Conversely, if Y should not be a *kusiut*, her father-in-law often asks her father's permission to make her a member of that society. The woman's father is naturally pleased and makes no objections; so she is initiated, using a name and prerogative embodied in her husband's family. Commonly too, they give her one of their ancestral names at any convenient ceremony later than the wedding. In conformity with the rules already explained, if Y should die childless the names return to X's relatives, but if there are children they pass to them. It is said that *swaok* names can never be transferred in this manner.

Y's father and other relatives continue to take an interest in her ceremonial welfare and in her personal comfort. If X beats or otherwise abuses her, they expostulate; and if his cruelty becomes unbearable they shelter their daughter when she runs away from her husband. If X should murder Y, she would be revenged by her family. Only one instance of this was known, when the murderer avoided his pursuers by fleeing from the country. As a rule a wife is fairly well treated, though this depends on the character of the husband, the importance of her relatives, and the amount of goods expended to validate the marriage. Among slaves and persons of no influence, it is assumed that a husband may sell his wife as a

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593 slave, and this is believed to have occurred on one occasion
567 to the daughter of a chief.

432 Once, many hundred years ago, the daughter of a Bella Coola chief
● 648 was married to the son of *Taxiexwam*, a Bella Bella chief, living at *Qoqoyel*. At the marriage, in Bella Coola, valuable presents were given by both families, and the girl went to live in Bella Bella with her husband. Some ten years later, *Taxiexwam* gave a large potlatch to which he had invited guests from all parts of the coast. As in duty bound, his daughter-in-law's relatives gave a certain amount of goods to rebuy her. They were not wealthy, so that the contribution was of small value. *Taxiexwam* had expected a larger present, and now found himself unable even to repay his debts to those who had assembled. He did not immediately show his resentment, but soon afterwards sold his daughter-in-law as slave to a Kitkatla chief. The Bella Coola were justly indignant, but could not make up their minds what to do in such an unprecedented case. The girl ultimately escaped and made her way home after lengthy wanderings (II, p. 505).

837 A husband demands faithfulness on the part of his wife, though he himself is often rather lax. Illicit intercourse is regarded, not as a deadly sin, but as an infringement of the husband's prerogatives. But if a woman should bear a child at a time when it was impossible for the husband to have been the father, due to absence, he would probably accept it as his
[586] own and do no more than administer a beating, though some jealous men would divorce a wife for this. Bella Coola sentiment on such matters varies with the individual; it is universally considered to be a matter that concerns the husband
[184] alone and he can do as he thinks fit. The daughters of chiefs are usually faithful to their husbands, whereas those of poorer persons, unrestrained by the valuables expended at their mar-
[682] riages, are more lax. If the husband should catch an adulterer, he can, if bold, slay him on the spot and the exaction of blood revenge would be uncalled for. Usually a fight ends the matter, though the offender's family may give presents to the aggrieved husband, and his wife's relatives may also make donations to atone for their daughter's failings. A husband does not share his wife with anyone, and a question as to the lending of a wife

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to a guest was regarded as amusing. In recent years, however, some husbands have made a practice of renting their wives to white men. This is not considered creditable, but the Bella Coola do not strongly condemn breaches of the moral code, which are regarded as the affair of the husband alone. There is said to be a Bella Bella custom by which a wife takes as recognized paramour one of the friends of her husband who is thought not only to know of this but to receive the presents which the lover gives his wife. The two continue to be friends and often hunt together; in fact, their mutual interest in the woman is a bond between them. No trace of this practice could be found in Bella Coola.

POLYGAMY

It has thus far been assumed that the Bella Coola are monogamous, an assumption correct only since the period of white dominance. Previous to that time it was quite common for wealthy men to have three, four, or more wives. *Potlas*, the important chief so often mentioned, had nine, ten, or eleven, the exact number is not known. A man wishing to take a second wife could do so in the manner already described, although the period of engagement was usually much shorter, and working for his parents-in-law was not expected. The reason for this was obvious to the Bella Coola. None but a chief of importance could afford more than a single wife, and such an one could not be expected to demean himself by working for anyone else. Besides, parents were glad to have their daughters married to a great chief, so willingly omitted the customary period of servitude. Few attained the distinction of having several wives. As far as could be learnt, the number of the sexes seems always to have been about equal, in itself a check to polygyny in a community where practically every adult had a wife. A number of males were always slain in war, and it is to be assumed that polygyny was made possible only through the surplus of women thus caused. The great majority of men had a single wife, some chiefs had

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to force his attentions on a slave woman if she objected, although her refusal would be most unusual on account of his prestige. There were no professional prostitutes; a man usually gave a small present to a girl from whom he had received favours, and she was expected to give him a little, dainty basket filled with undyed cedar-bark to use as a sponge. Such relations appear always to have been of common occurrence. Today, as formerly, a man's morality is considered to be his own affair; laxity may lower his prestige, but no law is broken, and his neighbours laugh and chaff him about it. In fact, sexual matters are discussed with the greatest freedom, and a person who has been caught is mocked mercilessly. When visiting a foreign tribe, a man sometimes lives with a woman and, on parting, composes and sings a song describing her charms. One man did this after living with a Kitlobe woman, and on his return to Bella Coola found that some of his fellows had learnt it in some unexplained manner; they used to sing it to him, much to their amusement, in part to his own, and somewhat to the annoyance of his wife. This perhaps illustrates rather clearly the attitude of the Bella Coola to an infraction of morality—where no marriage rite has been broken; it is amusing rather than disgusting. There are no times when the moral code ceases to function. At potlatches, and also at *kusiut* dances, there appears always to have been a certain amount of laxity, although this was strictly prohibited within the house where the ceremony was taking place. Such behaviour is due to the excitement and stimulus of a large gathering, not to anything connected with the rites themselves.

Perverted sexual desires, like other matters connected with the relations of the sexes, are regarded as concerning the individual alone. Sodomy appears to be unknown. Intercourse by pre-adolescents is held to be disgusting, but carries with it no social ostracism. Incestuous union, however, is mildly antisocial; it exposes the offender to secret contempt, but does not interfere with his attainment of whatever position his wealth

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835 and influence may have won for him. One or two instances
556 are known of contact between parent and child, a matter in which it is the duty of no one to interfere; if a person thus flouts public opinion, it is his own affair.

• 648 In view of the firmness of the marriage bond and the ab-
167 sence of professional prostitutes, it is difficult to explain the wholesale exodus of Bella Coola women to Victoria in the last century. In some peculiar manner this came to be regarded as socially proper. The daughters both of chiefs and commoners trooped off for a varying period of months or years
[164] and those who returned brought back venereal diseases which appear to have been unknown before that date. Few of them bore children afterwards, a factor of prime importance in estimating the reasons for the decline of the Bella Coola. The motives which led the women to the city seem to have been: (1) the desire for wealth; (2) the influence of strong liquor; (3) the lure of a strange environment; (4) the attraction of the white men, on account of their higher culture.

It is fortunate for the Bella Coola that this fatal custom has ceased to be considered estimable, although the harm already done may be irremediable.

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ning of time. The following speech was made by an elderly Bella Coola chief at the funeral of his great-granddaughter in June, 1922: 764 537

"Granddaughter![7] Go with your grandmother[8] to the mountain above *Tcumotl* where my first [patrilineal] ancestor came to earth. Go to the mountain across the river where *Q̓eil*[9] descended; go to the north where your ancestor found a copper house with a raven inside; go to the Skeena where another of your early ancestors found a whale; go to all the places where your forefathers experienced the incidents recorded in our myths; go and be happy.[10] I do not want these ever-recurring deaths in my family, but I am helpless. I hope that *Sixsixq̓wtnam* will cease hunting us." [773]

Turning to the Carrier Indians who were present, the old man continued: "Thank you for coming twice within two days to share our grief." [648]

Turning back towards the grave, he went on:

"I have made ready the road for you.[11] Your grandfather[12] and I are grieved; our families became united when your parents married, and the bond was cemented by your birth. Now it is lost. When you were born, I rejoiced; now I am sorry. You are all right; you cannot fall because you are supported[13] by the names and fame of your father and mother, your grandfather and grandmother, your uncles and aunts, and your other ancestors who have passed away here in *Q̓omqo·ts*. You rest with them in your own village where is located your power from the experiences of your forefathers.

[7] The term, *slemts*, was used, although the child was really a great-grandchild.
[8] The grandmother had been buried two days previously.
[9] One of the first people to reach this earth.
[10] The places and people mentioned were all described in the myths of the dead child's ancestral family.
[11] A reference to goods distributed by the speaker at a ceremony held a few days previously when it was certain that the child would soon die. [763]
[12] The child's mother's father. [431]
[13] Supported, *kisiaxmotls*, a word having the sense of physical support. The implication is that the deceased relatives are sitting in such a close circle that the pressure of their bodies is enough to prevent any one of them, including the dead child, from falling. [195]

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765 religious rites affecting the whole community. In spite of the prohibitions enforced, it is said that a widow or widower usually becomes fat after the death of a partner. This observation agrees with several instances known to the writer, but whether it is of universal application is doubtful, although the Bella Coola emphatically state that this is the case.

Memorial Rites

THE MEMORIAL POTLATCH

177 + 556 769 [622] The most important, as well as the most complicated, mourning rite is the memorial potlatch, *skwanăt*, for which so much wealth is required that it can be carried out by chiefs alone. This ceremony, being associated with *sisaok* rites, has altered enormously in form within recent years. Before the introduction of cone-shaped whistles and other foreign elements, it was almost indistinguishable from an ordinary potlatch and the two were occasionally combined, having as central feature the return of the deceased in the form of his crest. Among the tribes of the outer coast, especially the Bella Bella, the two types of ceremonial were apparently distinct, and as the Bella Coola adopted more and more of their neighbours' *sisaok* ritual, they followed their custom in this respect as well. It is said that a certain *Noăkila*, uncle of a man about sixty years of age in 1922, was the last to combine both. The Bella Bella felt that he had thereby committed a ritual error for which he would be punished; within a few years he died, and the Bella Coola assumed that this was due to the unanimous expectation of his death on the part of the Bella Bella. From that time onwards, the Bella Coola were careful to separate features belonging to potlatches from those of memorial potlatches.

[648] After a comparatively few years, the white man's domination had increased so enormously on the central coast that the potlatch, including both types, was prohibited by law. Owing to the consequent difficulty of performing complicated

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by presents, and the greater the number of these, the greater the value of the memorial. Nothing need be added concerning this point, or other rites, to the detailed description given in vol. I, chap. IV.

Psychologically, the memorial potlatch is of tremendous importance. There may be a vague feeling that the ritual is of actual assistance to the deceased since grease burnt at it reaches him, and is of service to him, but such a belief is no more than an intangible sentiment of no weight in the lives of the people. Quite otherwise is its effect on the survivors, especially on the donor. A memorial potlatch is considered the fitting tribute of respect to a chief, and if none of his near relatives should hold one, they would brand themselves as unmindful of the fame of their dead kinsman. In recent years the white man's law has prohibited the potlatch, but chiefs have often preferred to go to jail rather than to forgo this form of memorial. The reason for this cannot be explained better than in the words of an old man whose only daughter, a "Chieftainess," died in 1922. He determined to hold a memorial potlatch and expressed himself to the writer, as follows:

"If I should fail to do what is right under the circumstances, to do what my ancestors would have done, my heart would be dead, dead as my daughter. But if I call the people, if we sing mourning songs for my child, I will be able to bear my grief. I shall have done what is right, and will be able to hold up my head with anyone, knowing that the rites have been performed for my child which are due her as a chief. If I allow her to be neglected, I would be ashamed and miserable. Jim [another "chief"] warned me when I first told him of my intention that the law forbade such ceremonies. I cannot help that. If I am sent to jail, to jail shall I go. I would rather have that happen than that my daughter should not receive fitting treatment as a chief."

In this case, though only abbreviated rites were carried out, their performance unquestionably lessened the father's grief, a fact observed on several occasions. Not only does it comfort

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men had vanished. It is possible that in this particular case there was a belief that *Alquntăm* granted the wish when convinced that all had the same desire, but this element is often entirely lacking.

Belief in the power of thought is a concept which the investigator constantly meets in Bella Coola at the present day. For example, in 1921 a government official working in the valley, purchased a representation of a merganser which had been used in a ceremonial.[3] Although this should have been destroyed after use, no difficulty would have been raised if the transaction had remained a secret. Unfortunately, the buyer allowed the object to be seen by several Bella Coola and by some Carriers. This caused indignation throughout the community and news of it reached the Bella Bella, who concluded that the vendor would suffer disaster for allowing a secret object to be seen by the despised Indians of the interior. Within a year, his wife died. The Bella Bella believed that his sin had brought its own punishment, but the Bella Coola, who knew the details of the sale and did not consider the exposure of the article to have been the fault of the seller, attributed it to the power of the thoughts of the Bella Bella. They all expected that he would be punished; therefore he was punished; the expectation was sufficient to effect its own fulfilment. This incident was too fresh in the minds of several men to allow them to sell ceremonial objects to the writer.

The most common form taken by this conviction is with regard to death; if it is believed that a man will die, he is almost certain to do so. In June, 1922, a woman died in Bella Coola and her father claimed that she had been murdered by a certain man either with material poison or by magical means. He took no direct steps in revenge but stated emphatically that the man whom he suspected would die within a year. The threatened man knew of this, and more than once said that he

[3] The article, now in the National Museum of Canada, consists of a cloth and wood representation of a merganser duck such as was used by Raskilis in the beginning of time.

Jacobsen E-5 (1932-1934) 1948
NEA Bellacoola NEA

would probably fall a victim. He became ill in May, 1923, and, though treated by a white doctor, grew steadily worse until he died in the latter part of June, three weeks after the year had elapsed. All the Bella Coola firmly believe that this was due to the power of thought. The father of the woman was a powerful chief whose thoughts were accordingly potent, and some consider that his concentrated desires and expectations were enough to kill the accused, while others believe that his expressed statements convinced others of the result, and that it was their combined thought that caused the death. It usually requires the thoughts of more than one individual to lead to this effect. The doctor who attended this man stated that his patient had shown symptoms of melancholy and resignation during his last sickness; it seems clear that the expectation of death must have lessened his chance of recovery.

A prominent theme in Bella Coola folk-lore is the belief that a person cannot long survive who has made himself unpopular. It is sometimes stated that a magical means was employed to remove him, and this was no doubt often the case; a person who learns that a "medicine" had been employed to kill him is in no fit mental condition to counteract the power of suggestion, particularly if he knows that others are aware of what has been done. His death is regarded as proof of the efficacy of the means employed and the belief of others grows stronger. As already stated, this conviction still survives. When this ethnological investigation was being conducted, a point under discussion was whether or not the Kimsquit people should be allowed to live in Bella Coola. One chief took the lead in objecting and everyone expected that, having thus roused the ire of would-be immigrants, he would die. He did so soon afterwards, and it is universally believed that it was caused by the concentration of the hostile thoughts of the Kimsquit. Similarly, the potency of taboos is increased by the fact that since time immemorial the thoughts of everyone have been opposed to any infraction. Consequently, an offender is liable to punishment both for breaking an injunction and because he

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by their owners for safety. Judas, an old Bella Coola believed to be a sorcerer, has been seen to scrape up the moist earth where a man has urinated; in former times anyone doing such a suspicious act would have been killed. The article obtained is hidden and kept for future use, and if the practitioner wishes to inflict pain or death, he places it in contact with some potent medicine. Human bones are frequently employed for this purpose, although the most powerful is said to be grease obtained by boiling flesh cut from the inner side of the thigh of a recently buried corpse. To obtain either of these, graves must be robbed, another reason for hating sorcerers.

Secrecy is essential, so a sorcerer is usually assisted by his children, and in this way he has a better chance of obtaining articles belonging to different people without arousing suspicion. The necessary knowledge can accordingly be transmitted from generation to generation, sometimes without the slightest inkling of it becoming known. Even if a man is found out, he may be able to bribe his discoverer to silence.

Sometimes two from different tribes work in partnership to lessen the danger of practising their rites near the village of a victim. For example, a Bella Coola sorcerer may send an article to an accomplice in Bella Bella for placing in contact with strong medicine; this causes the victim to languish and die while the person responsible continues his usual routine of life around the village, suspected by no one. The commencement of such a partnership is a matter of great difficulty, since anyone who admits his crimes places himself in the power of his confidant. Sometimes, however, rumours that a certain individual is practising malevolent magic reach a foreign sorcerer who needs an accomplice. If he considers that the information is authentic, he may admit his own prowess and suggest that they work together. Such an arrangement is profitable to both parties, and a partnership so formed may continue for generations.

Sorcerers display considerable ingenuity in arranging that their skill shall bring them pecuniary benefits as well as the

2:McIlwraith E-5 (1922-1924) 1948
NEA Bellacoola NEA

he beats in the fire with his stick, and expresses the hope that the name of the marshal in the town where the error took place may be blackened unless he does better.

As an individual *dsuiai* who errs is punished by a marshal, so is punishment meted out to the members of a village in which any serious accident occurs during a dance. Such disasters are fire, causing concealed *dsuiai* to appear among the uninitiated, the breaking of a sidewalk on which a number of the members are dancing, or the capsizing of lashed canoes which are used in some of the performances. The obvious effect of such mishaps is to lower the prestige of the *dsuiai* society in the eyes of the uninitiated. The news travels from town to town, and to adjacent tribes. This is a *casus belli* for any village which wishes to attack the one where the disaster took place; in fact, a raid is considered meritorious. Owing to frequent marriages between the members of neighbouring villages, it usually happens that the inhabitants of adjacent settlements are unwilling to attack, but the news spreads until it reaches a town willing to take the lead. The marshals, aided by any other influential *dsuiai*, discuss the matter and decide on war; uninitiated are called upon to take part, though they are told only that the foray is connected with the cure of the *dsuiai* society which increases rather than decreases their awe. The threatened villagers, knowing that an attack is inevitable, send out sentinels and guards, and, if possible, flee at the last moment to neighbouring towns for safety, allowing the raiders to burn their village and carry off loot. If a fight takes place many people may be killed, but slaves are never taken. In the last century *Imas* attacked *Alqaïnox*; the assailants were aided by a number of Chilkotin to whom they were related but who had not the slightest idea of the cause of the raid. Although an attacked town is usually helped by its neighbours, this is not the case when the assault is caused by error in *dsuiai* or *xwexe* ceremonial.

Nor is punishment for error or disaster in ritual meted out

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

575 only by members of the same tribe. The Bella Coola firmly
648 believe that if, for example, there is a serious disaster at
688 *Kempo·ti*, that village will be raided by the people of Bella
721 Bella, Fort Rupert, Kitkatla, or by tribes even farther away.
[628] News of the accident reaches *Tăl·ío* or Kimsquit and the inhabitants, themselves related by blood to the offenders and therefore unwilling to punish them, call upon the members of a foreign tribe to do so. On different occasions this statement, in practically identical terms, was made by six independent informants, so there appears to be not the slightest doubt as to the belief of the people in this law. But when specific cases were asked for, they could not be obtained. It therefore appears clear that the Bella Coola, probably owing to long teaching on the part of the *kukwisut*, consider that an error in ritual is sufficient to bring punishment from an alien tribe. There must be some basis of truth in this conviction, and it is highly probable that the *kukwisut* must have taken advantage of raids to explain to the uninitiated that these were caused by disasters in ritual. One informant was of the opinion that, following the collapse of a house at Kimsquit during a Cannibal dance, a Bella Coola chief called upon *Tsakus*, chief of the Kitkatla, who raided Kimsquit in punishment. Quite apart from the belief inculcated in the uninitiated, it is obvious that tribes eager for war sometimes used an accident as pretext. The Bella Coola know of no case in which they raided a foreign tribe for this reason, although they state that if they had been called upon to act as punisher, they could not have refused.

575 Leaving now the functions of the society as a whole, the
424 rights of an individual member can next be described. Each
425 *kusiut* has:
853

(1) *A Kusiut Name.* Like every other prerogative, a name
[536] of this type can be acquired from father, uncle, grandfather, or other relative, or even by a son from his mother. As a rule a *kusiut* wills his designation or designations, for a man may have several, before death and his wishes are observed. Al-

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

not considered necessary. With few exceptions, hereafter to be noted, *kusiut* masks are burnt at the conclusion of each ceremony, a practice which probably originated in order to avoid the possibility of their being seen by the uninitiated. The Bella Coola state that this is one of the most striking differences between their rites and those of the Bella Bella.

Next in importance to masks are whistles (see Plate 2).[1] The large, cone-shaped form used in *susaok* ceremonial is replaced in *kusiut* dances by a smaller type consisting of portions of wood glued together, which can be blown with ease from beneath a concealing blanket. Another type has bellows consisting of a mountain goat bladder, which is held beneath the arm-pit so that it can be worked invisibly. During the summer the whistles are kept by one individual, usually a marshal. Specific information concerning the ownership of these whistles could not be obtained; it appears that any *kusiut* can make one, or have one made for him by a skilled carpenter, and that their retention by one person during the summer is merely for convenience. They are freely lent to anyone for use in a ceremony.

In some dances special objects are used in connection with dramatic performances, such as bull-roarers, wooden representations of animals, birds, or miniature human beings. One old man described a pipe formerly used at *Tăl·ío*, which had a carved bowl as large as a tea-cup with three radiating stems. It was carved from a knotty excrescence on a beech bole. Little could be learnt of its history, except that it was supposed to have been carved by a chief with the design of his person and displayed through pride.

The usual guests at a performance of the type just summarized are the dancer's fellow-villagers and any strangers who happen to be present in the town. Great as is the desire of the *kukusiut* to impress their uninitiated tribesmen, they are still more eager to impress strangers, hence the presence of carriers adds piquancy to the rites. The writer believes that his presence and interest encouraged the Bella Coola to

[1] [See category 11G, p 84(B) ANALYCT]

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*575 203 sively when the villages in which the dances are taking place are adjacent or separated by such a short distance that envoys cannot meet *en route*.

*575 177 829 [648] A word may be said about the attitude of the Bella Coola to the dances of other coastal tribes. They know that the Bella Bella, Rivers Inlet, Kwakiutl, and Kitkatla people have *kusiut* societies, but until recently their members were considered to be uninitiated, as Bella Coola were when they visited foreign tribes.[4] A few years ago the Bella Coola, Bella Bella, and Rivers Inlet people decided that their rites were sufficiently akin to permit membership in one tribe to carry with it membership in the others:

"We have now one repository," they say.

This development is due to ease of communication and diminution of population in the three tribes. None the less, the Bella Coola recognize differences between their own rites and those of their neighbours. They say that no other tribe [171] has repositories; also that in the other tribes the *kusiut* society is more intimately connected with the chiefs, in fact, that in Bella Bella and Fort Rupert the Cannibals are the chiefs, whereas in Bella Coola even a poor man, uninfluential in every other respect, can be one.

*575 177 [796] Theorization is out of place in a descriptive monograph such as this, but the writer gives it as his personal opinion that the Bella Coola have adopted much, if not all, of the *kusiut* ceremonial from other coastal tribes, though they have profoundly altered it in respect to certain ancient beliefs connected with localized guardian spirits and the patrons of ancestral families. He further believes that it will be found that this Bella Coola technique has in its turn affected the Bella Bella and Rivers Inlet Indians. There seems little doubt that the [171] Bella Coola are correct in saying that the society is more im- [796] portant among them than among their neighbours, and the writer feels that dances and rituals of different types have certainly been adapted to the *kusiut* pattern of the Bella Coola.

[4] Except a few individuals who had inherited foreign prerogatives.

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[The Cannibal Dance]

*575 *796 [424] [824] [535] [532] 567 648

in banning the rite if they do not think the dancer will be able to carry it out properly. When the call comes, the uninitiated are at once expelled from the Cannibal's house; later he rushes to the graveyard and exhumes one of the meat-filled frames previously buried. Non-members watch with horror as he sinks his teeth in the "flesh." Closely guarded, he is then taken to every house where, if they are bold, the uninitiated peer forth from their bedrooms and watch his performance. He carries part of the corpse in his arms and periodically sinks his teeth in the repulsive mass. As usual, apparent attempts are made to tie him to this earth, but in spite of them he escapes to the upper regions where he remains for an unusually long period. Great efforts are made to reduce him to a state of emaciation, for which purpose he drinks large amounts of water in which cedar-wood has been boiled. When the Cannibal ultimately returns to earth, the cannibalistic incubus is expelled and he at length becomes normal. When dancing, a corpse-eater constantly bends both hands towards the floor in front of him and upwards, as though raising some heavy object towards his face. Then his head sinks towards this, only to be thrown quickly upwards and to one side, with a wild expression in his eyes. The uninitiated are told that this represents the manner in which he lifts a corpse towards his mouth and bites, only to be revolted by its putrescence. He has, they hear, no actual liking for human flesh, but his incubus fills him with an irresistible craving for it. Frequently he wears on his blanket wooden representations of skulls (see Plate 7), symbolic of the corpses devoured.

*575 *796

Rarely, a corpse-eating Cannibal kills a slave and pretends to devour his body as a means of impressing the uninitiated,** but usually this is done only under the driving force of revenge or jealousy. If a man hears that a near relative, slave of a foreign tribe, has been killed, he often determines to wipe out blood with blood. He consults a corpse-eating Cannibal, and

**Eating of corpses has long ceased among the Bella Coola; the present tense is used merely for consistency.

[see category 116, P 164(A) - ANALYST]

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[The Cannibal Dance]

if the latter agrees to undertake the commission, he must next obtain a slave, a matter of no difficulty if he is at all wealthy. An effort is made to find a victim from the tribe that has committed the murder, though any alien will suffice. The details are worked out with great care so that the slave is sent to the river for water, or on some other errand at the time the call comes to the Cannibal. A shout is raised, and the uninitiated hurriedly run out of the house, followed by the dancer and a body of athletic *kukusiut*, who pounce on the unsuspecting foreigner. The Cannibal cuts his throat, and the corpse is carried back to his house, where all members of the society are assembling. Part of the body is cut off, then the *kukusiut* accompany the Cannibal to every house of the village. He carries the mutilated remains, and the uninitiated readily believe that he has devoured the missing portion. The corpse is later dismembered and the bloody pieces displayed, convincing proof of the gruesome meal. It is needless to say that they are carefully buried where there is no danger that they will be found. The rite then proceeds in the usual manner.

If two biting Cannibals, or their parents, quarrel, they may be shamed into killing and "eating" a slave. Angry words lead to insults, insults to scorn at each other's prowess, until one of the Cannibals throws a stone at the feet of the other, an action which has the significance of:

"Eat that!"

Since a stone is always symbolic of a slave, the Cannibal so taunted knows what is expected. If he accepts the challenge, he throws a stone at his adversary's feet, bidding him do likewise. The one challenged soon receives a call and kills a slave in the manner previously described; his rival must do the same unless he is willing to admit himself outdone. The occasional killing of a slave under such circumstances does not give to either the right of doing so habitually. Of course the challenged individual is not bound to accept, but if he declines the "dare," he sinks in popular estimation. This

2:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6

[The Breaker Dance]

they do not like. No compensation can be claimed, on the theory that supernatural beings do not have to pay for any damage they may do. Although the property of some *kukusiut* is destroyed, the chief sufferers are the uninitiated; this serves to increase their fear and respect for the society with which such all-powerful beings are in league. After visiting every house in the village, the party returns to X's, where the masks are burnt, the call sent back, and the proceedings conclude in the usual manner.

A certain amount of information concerning the history of the Breaker dance was obtained from *Sxek*, the owner of the prerogative just described. He is a well-informed man, but the writer had no opportunity of comparing his beliefs with those of his associates, so the following must be regarded as unsubstantiated evidence. This man stated that the Breaker dance is the most important of all in Bella Bella, and that many Bella Coola prerogatives have been obtained from this source, although some of their first ancestors likewise enjoyed it. He further stated that the term, *noltcista*, by which the Bella Coola always designate a Breaker, is of Bella Bella origin, and that the ancient Bella Coola term was *dirtia*.[41] *Sxek* also told of an occasion when a number of Bella Bella, present on the *qothm* night of a Bella Coola ceremony, were disturbed when eating by the thud of a stone thrown, from outside, against the wall of the back-room. Out rushed a number of *kukusiut*, incensed at the disrespect shown to their gathering. They caught the offender, but released him when he was found to be a Bella Bella Breaker, foolishly demonstrating his prowess. The marshals decided to retaliate and arranged with two Bella Coola Breakers to exercise their rights and destroy the canoes and food-boxes of their guests. They did so, and later paid for the damage. The Bella Coola were thus able to demon-

[41] *Sxek* and several of his children are the only Bella Coola known to the writer who habitually use the sound "r." For example, he says "*Saulari*," instead of "*Saulal*." He says that he is himself unable to distinguish any peculiarity in his own pronunciation, although other Bella Coola are aware of it.

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[The Breaker Dance]

strate their own superiority; they had paid those who had witnessed their prerogative, whereas the Bella Bella Breaker had merely cast a stone without solemnity. Speeches were made, and it was decided that henceforth instead of waging true war in case of an error in ritual, it would be sufficient if the Breakers exacted punishment by destroying property. That is the explanation offered by this man as to why foreign war-parties have not more frequently upheld the law by raiding. As before stated, the writer is uncertain whether such beliefs are generally held by the Bella Coola and of course the historical accuracy of the information is still more doubtful.

THE *Kusiotem* DANCES

More awe-inspiring, though less terrifying, than the Cannibal, Scratch, and Breaker dances, are the *kusiotem* dances. In these the dancer undergoes mutilation and death, but his supernatural power enables him to return to life—at least so it appears to the credulous non-members. The five dances known as *kusiotem* are:

The Stomach-Cutting Dance;
The Beheading Dance;
The Drowning Dance;
The Burning Dance; and
The Swallowing of Hot Stones Dance.

Each of these comprises a distinct ceremonial of great complexity, but only one prerogative is required. That is, a man who has the *kusiotem* right may allow his stomach to be cut one year, and when he next performs will choose to display his ability to swallow hot stones. In this respect, it differs from all other *kusiut* ceremonies. Although a *kusiotem* dancer is entitled to exercise his privilege as often as he wishes, provided his marshals consent, the rite is so difficult that it is rarely carried out.

As far as could be learnt, the Bella Coola of today have no

2: McIlwraith E-5 (1922-1924) 1948
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CHAPTER III

WARFARE[1]

General Observations — Specific Accounts

General Observations

721 PRIOR to the establishment of British rule, there was con-
648 siderable warfare among the coastal tribes of British Columbia. Long-continued struggles leading to the extermination of one or other of the participants were unknown, but there were constant raids, counter-raids, forays, and attacks. These were never as continuous as on the Plains, where martial achievements were regarded more highly than on the coast, but it appears probable that at least several villages of the Bella Coola were embroiled every few years. Nevertheless,
[796] war was secondary in importance to ceremonial rites. During the winter, peace reigned and members of hostile tribes were
[556] even received as guests at some dances. At potlatches they might be subjected to insult, later to be avenged in the same manner or by active hostility, but seldom was actual violence offered either to envoys or guests. The symbol of peace and
726 friendliness was eagle down; the occupants of a canoe who
825 bore an invitation to a potlatch, or who were guests them-
778 selves, used to blow this substance up into the air whenever
[486] another craft approached, and it was incumbent on the latter
[578] to veer over to the other side of the channel. Eagle down was considered to be so sacred that when two men were quarrelling
[627] a chief could stop them by blowing some of it over their heads.
721 In winter, hostilities were prevented by ceremonies, and in summer the people were usually busy laying in supplies of food; consequently, it was only in the late spring that fighting was
[575] at all common. Even then the dictates of ceremonial life were
[622] not entirely forgotten; no *kusiut* novice went to war and

[1]Warfare having long been discontinued, the past tense is used throughout this chapter.

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NE6 Bellacoola NE6

seldom a chief who had given many potlatches. Successful raiders rarely slew such an one; his position placed him above the dangers to which lesser men were subject.

Raids appear never to have been carried out solely for the purpose of giving warriors opportunities to display their prowess, or of permitting young men to prove their mettle. Scarcity of food was the commonest cause for forays when, of course, the victims were chosen for their accumulated supplies. The Kwakiutl especially, lacking abundance of salmon, often attacked the Bella Coola. Even more dreaded were the Kitkatla, the most warlike people of the central coast, who used to raid for many miles to carry off slaves whom they sold or traded for other commodities. Trespassing, too, was a source of friction which often led to hostility. In such a case, the offenders were usually held up to ridicule at potlatches, and the irritation gradually increased until wiped out in bloodshed. Members of a tribe which had suffered from a raid prompted by any of these motives would await a suitable opportunity for retaliation; this in turn would be avenged, and a vendetta often ensued lasting for generations. As already described, a ceremonial error brought punishment from a neighbouring tribe; this was the only motive which caused fighting between different Bella Coola villages. In the last century there was a struggle of this kind between the people of *Stuxʷ* and *Ałqälǟxt* in which the former were victorious and took many slaves who were later ransomed. When ill-luck had dogged a village or a group of villages for some time, the inhabitants sometimes endeavoured to wipe out their misfortunes by attacking another tribe.

The teeming salmon at Bella Coola, Kimsquit, and *Täl·io*, made it unnecessary for the Bella Coola to wage aggressive war for which they were unfitted both on account of their unmilitary attitude and their lack of central authority. On the other hand, they were tempting victims for more belligerent neighbours. The narrow Bella Coola valley, however, far removed from the open sea, and densely populated, was difficult to attack.

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721 to attack. It is said that the Fort Rupert people once raided
●648 it, but their hair became entangled in the thorns growing near the tide-flats and they were easily slain while struggling to free themselves. Two warriors escaped and hid in the branches
[727] of a huge spruce tree. They used to slip down at night and steal food, thus supporting themselves for several weeks, but
[628] were at last discovered and enslaved. On such occasions the villages of the lower and central valley usually rallied to the help of *Q̇omqo·ts*, the most exposed one, although there was no mechanism to enforce such assistance. The inhabitants of
[776] this town attributed their protection to *Älquntäm*, and used to claim that he had decreed that they should be immune
[361] owing to their close association with him. Though Bella Coola itself was comparatively free from molestation, Kimsquit and
[162] *Täl·io*, with smaller populations and less strategic positions, were subject to frequent attacks. At least one of the villages at
712 the head of South Bentinck Arm was defended with a stockade of cedar trunks, set upright in a double row and entered by a water-gate with a drop-door.[1] This water-gate protected the
[648] residents on many occasions, and it is remembered that one
[726] Fort Rupert raiding-party was annihilated while endeavouring to batter down the door with a huge ram. The defenders, armed with muskets, picked off the attackers as they struggled in the open.

721 All the older men were emphatic in stating that most of their raids were in revenge for such attacks. Although such statements were partisan, they were confirmed in every way
[642] and were probably tolerably correct. Lack of a strong govern-
[623] ment was a serious handicap to the Bella Coola. After being assailed, the members of the town would discuss retaliation,
[622] and if unanimity of opinion was reached, that course was de-
[701] cided upon. Public opinion alone selected the leader, usually a man who had given a number of potlatches, especially one whose position had been made stronger by previous validation

[1] It is said that such stockades surrounded other villages, but definite information on this point was unavailable.

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as a warrior. Such a chief had no command over his followers. 721
If he were a man of great prestige, many would be willing to 701
serve under him, but he could not compel the services of any- 622
one except his own slaves. A few individuals often declined to [626]
follow their fellows to war, although the force of public opinion [628]
usually prevented a too individualistic course. Inhabitants of
other towns used their own discretion whether or not to join
the party. If some of their relatives had been slain in the
previous attack, revenge influenced them to share in the retali-
ation, otherwise only the prestige of a mighty chief could
attract them. No case is known in which all the Bella Coola [642]
villages joined in a single expedition; there were often tem- [628]
porary alliances between neighbouring settlements, but com-
plete lack of central organization. The course of events was
similar when a chief wished to raid without the motive of
avenging an attack. For example, if a Bella Coola had been [648]
enslaved by a foreign tribe and slain by his owner, a brother
of the victim might decide on revenge. The usual course was
to kill a slave belonging to the murderers, though sometimes
he led a raiding party if he could gain the necessary support.

Each warrior provided his own weapons, frequently the 726
same as those used for hunting. Bows with obsidian-tipped 411
arrows were most relied upon for offence, though slings were
also used from canoes. Every man carried a spear, pointed
like an arrow, for hand-to-hand fighting, although there was
relatively little of this, most of the combats being fought at a
distance with much noise, boasting, and expletives, but few
casualties. Spears were, however, useful if the attackers suc-
ceeded in surprising a village at night. Hostilities are a thing
of the past, consequently it was impossible to obtain detailed
information respecting offensive weapons. Armour consisted 714
of maple or birch slats reinforced with moosehide and worn 726
around the body and chest; this rendered quick movement
difficult but was effective against arrows. Muskets were intro- [411]
duced many years ago and armour consequently became use- [177]
less. Large shields of moosehide were carried in all canoes,

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714 and one was held up by the bow paddler as the craft neared the
726 shore to protect him and those behind from arrows and stones cast by slings. When not in use, shields were laid away in boxes with some white substance resembling flour.[3] On the
[103] shore of the fiord below Bella Coola, opposite Winter Bay, there are some boulders of the same white tint; even now these are often spoken of as "The Shields of the Bela Coola." It is said that hostile raiders, seeing them, used to remark that they had reached the outposts of Bella Coola.

726 The same lack of leadership shown during preparations for
701 a war was evident during hostilities. The so-called leader had
703 little authority over his men, who could desert and return home at any time. Lack of martial ability among their own chiefs
[648] sometimes led the Bella Coola to place themselves under the
[642] authority of a Bella Bella in a way which would be impossible for a war-like people. Frequently such divided leadership led to disaster, and is the surest proof that the Bella Coola were not as aggressive or bellicose as other coastal tribes

726 Except when attacking the Carriers, all raiding parties
[533] embarked in canoes and followed a definite order of procedure
[703] handed down from the past. In the stern of each craft sat the captain, a chief, who, as the craft was leaving, began to sing his *xr-tla* song, keeping time to it with the beats of his paddle; the recounting of the glories of their ancestors was supposed to encourage the warriors. Instead of leaving simultaneously, a rendezvous was often chosen down the fiord, and the expedition finally moved off from there when all the canoes had arrived. While still in friendly territory, a flotilla proceeded
726 openly. A small amount of dried salmon and water was car-
789 ried by a war party and morsels of the former were eaten at intervals. The bow-man took as much food and drink as he thought could be consumed at one sitting, put a fragment of dried salmon in his mouth, chewed it four times on the same side of his mouth as he was paddling, and swallowed it. Then

[3] Some undetermined substance said to have had protective or preservative qualities.

2: McIlwraith E-5 (1922-1924) 1948
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If the war had not been of long duration in which extremely bitter feelings had been aroused, captives were often ransomed by their relatives, who came unmolested for the purpose when the heat of battle had subsided. Failing this, prisoners remained as slaves, the children especially growing up virtually as members of their owner's family as far as food and clothing were concerned, though never sharing in the prowess of his ancestral family. Torture or killing of prisoners seems to have been a rare practice. One extremely old Kimsquit woman related that in her childhood she had seen a captive stretched out on the hot rocks at the side of the ocean, fastened there, his testes crushed with stones, and allowed to die. No other similar traditions could be obtained and it seems probable that this must have been an unusual case. It is true that hostilities have long ceased, but the Bella Coola have clear recollections of other long-abandoned customs, and it is unlikely that torture was ever a common occurrence. It is, of course, one about which reticence is to be expected, but information would have been obtainable if the custom had been common or if it had been one which played an important part in the lives of the Bella Coola.

Scalps were hung on a cord and dried like salmon, then suspended as valuable trophies in the taker's house. When setting out on a war expedition, he would often cover his head with one, holding it in position by weaving its hair into his own. At a man's death, they were either inherited by his heirs or, more often, burnt with his other possessions. It is said that the Fort Rupert people used to tie scalps in bundles to their masks. When the Bella Coola went to war to retaliate for a murder, instead of scalping a victim, they sometimes brought back his whole head and impaled it on a stake over the grave of the person avenged.

At this late period it is virtually impossible to form any opinion as to the amount of bloodshed in wars waged by the Bella Coola. Several of the older people spoke in gloating terms of the slaughter accomplished by their ancestors, but all

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these accounts seemed to be exaggerations, and the casualties were probably few. The Bella Coola did not have the same admiration for the successful warrior as for the man who gave many potlatches, while everything indicates that their raids were on a small scale, rendered singularly ineffective by lack of discipline.

Specific Accounts

Active warfare has been so long discontinued on the coast that none of the living Bella Coola can describe conditions as they existed during hostilities. It was possible to collect the following accounts of raids and adventures which, though individually of small value, illustrate tactics and strategy, and recount incidents which throw light on the frame of mind of the participants.

Kitkatla War

For many years there was animosity between the Bella Coola and the Kitkatla who, with the advantage of strong government, used to sweep down from the north for salmon and slaves. Bella Coola itself was comparatively immune from attack, but the Kimsquit people suffered severely. The attackers were not always successful; one old man related how, when his mother's mother was an infant, they were driven off with the loss of four canoes and many men. The fact that this incident had been remembered for so many years indicates that it was unusual.

Slaves captured in this way were traded from tribe to tribe and rarely escaped. When an elderly Bella Coola was a lad, there was considerable excitement in the community owing to the return of *Stukwala*, a woman who had been carried off when a girl. She had been traded to a northern tribe among whom, she said, it was customary to crush captives beneath totem-poles and house-posts. Her diligence saved her from this fate, and she was passed on until she reached the far north, on the

2:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6
Tsimshian NE15

shore of a river where "the white men got money stone." Then *Slukwala* began to go south, and was finally sold to an important chief living north of Port Simpson. He used to beat her; in fact, she carried the scars with her to her grave. *Slukwala*'s master had another slave, a male Bella Bella, with whom the woman was on friendly terms since she was related by blood to a Bella Bella family and could speak that language. Angered by her harsh treatment, *Slukwala* suggested to her companion in misfortune that they kill their master and escape. The man was at first unwilling, but she assured him that she knew the route southward. The conspirators awaited their opportunity which came when their master went halibut fishing, accompanied only by his two slaves. One evening *Slukwala* cooked a large meal for him which made him drowsy as he sat by the fire; then she stole behind him, picked up an axe, and killed him by hitting him over the head. The two murderers carefully scraped up all the blood, tied stones to the corpse, and sank it in deep water so that their master's friends would believe that he had been drowned with his slaves. Then the two, having stolen a canoe, paddled off, hiding by day, and subsisting on what shell-fish they could gather. After many perils they reached Bella Bella, whence *Slukwala* returned home.

She had been carried off as a mere girl, but was past the age of child-bearing when she returned and had almost forgotten her native language. The Bella Coola were keenly interested in the tale of her adventures, and especially in the way that slaves were buried in Alaska. It was assumed that some of their own captives must have been killed in that way, so a slave from the far north was crushed in revenge. It is said that this custom was common among the northern tribes from whom the Bella Coola adopted several practices, although this particular one was carried out but once.

The most famous Kitkatla chief, and the one most dreaded by the Bella Coola, was *Tsikza*, who is said to have had almost despotic powers over his northern warriors. The name itself was transmitted from one holder to another, but the most

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6
Bimshian NE15
Bella bella NE6

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648 celebrated *Tsakas* was he who held sway between 1850 and
721 1870, a man of almost gigantic proportions, of tremendous phy-
T sical strength, and endowed with force of character and initi-
622 ative as well. Pitted against him, the Kimsquit people suf-
648 fered even more than before; there were few direct assaults,
721 but Kitkatla canoes seemed always to be lurking in the vicinity, ready to kill or enslave heedless fishermen or those travelling between Kimsquit and Bella Coola or *Tăl'ío*. Friends of the victims repeatedly discussed counter-measures, but lack of leadership prevented them from coming to a decision for several years.

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One winter, about the middle of the last century,[1] the Kimsquit determined to take the offensive in May. This plan was discussed both at Bella Coola and *Tăl'ío*; at *Ḵemqe'o* the leading chief, *Nuxmăx*ᵘ, gave his support and many men whose relatives had been killed or enslaved promised to join the Kimsquit raiders. Among others who took part in the conference was a certain *Lo-qwa'ɛ*, an influential Bella Bella chief who chanced to be visiting relatives in *Ḵemqe'o* at the time. It was decided that the rendezvous should be *Ḵwĕwaĕs*, on Labouchere Channel.

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During the spring those who planned to take part in the expedition busied themselves with their preparations. No one knew how large would be the force, since as usual, everyone used his own discretion whether or not to join it; some did so to avenge injuries to their relatives, some merely to display martial ability, whereas others declined to repay their wrongs. At last the appointed date came round, and some fifty

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canoes, each containing twenty to thirty men, gathered at the appointed place.[2] Thence they set out and encamped for the first night at Scrotch River, *Ḵwĕlqut*, near Bella Bella. *Lo-qwa'ɛ* knew the time of meeting and the route that would be followed, so sent out two lads to hunt deer at

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the spot, though, not wishing to circulate news of the raiders, he did not tell them what they were likely to find. The two hunters stumbled upon the encampment without being observed, and hurried home to report what they had seen. *Lo-qwa'ɛ* had intended to join the party, so he now set out in a small canoe with the two canoe-paddlers, after warning them

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that they must say nothing at home of his movements. His war equipment consisted of a musket and two palette-shaped boards with small

[1] The approximate date was judged from the fact that the old man who told of the expedition in 1922 said that his father was about five years of age at the time.
[2] The strength of the expedition was probably exaggerated.

2:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6
Bellabella NE5

divisions, each containing a loaded and measured charge; these were novelties recently obtained in trade from the white man and considered very valuable. On reaching the place where the Bella Coola canoes were drawn up, *Lo·qua·t* called out four times:

"*Nazmâ·a*, are you there?"

On being answered in the affirmative, *Lo·qua·t* leapt ashore, sent back his own canoe, and definitely joined the expedition.

The Bella Bella chief gave *Nazmâ·a* one of the prized palette-shaped boards, and the recipient repaid this overwhelming generosity with the gift of a marten-skin coat which he was wearing. A Kimsquit chief likewise gave *Lo·qua·t* a valuable blanket-coat. As usual, the war-party was suffering from lack of leadership. *Lo·qua·t*, a properly validated warrior, was a man who had given many potlatches, and though not a Bella Coola, was related to them by blood; in addition, he alone knew the route to Kitkatla, so he virtually assumed command, although many of the Bella Coola were unwilling followers. *Lo·qua·t* suggested an immediate move, and gained his point owing to the fact that no one had a definite counter-suggestion. After travelling seven miles in the darkness, *Lo·qua·t* massed the canoes to address his ill-disciplined and somewhat uncertain force. He pointed out that the way to Kitkatla was long and difficult and that it would be dangerous to attack their northern foe-men, but that the *W'auyal'a*[1] near at hand would be an easy prey. The Bella Coola had no quarrel with these people, and were reluctant to attack them, especially as there had been inter-marriage between the two tribes. *Lo·qua·t* spoke fluently, saying that the *W'auyal'a* had mocked him in their potlatches, and that many of their women, gathering sea-weed on lonely beaches at this season, would be easy victims. His arguments were given strength by the fact that he was a *nawiit* chief and warrior; no one dared to stand against him, so it was decided to follow his wishes, though the Bella Coola stipulated that none of the *W'auyal'a* were to be killed.

The flotilla continued and in the early dawn raided a small *W'auyal'a* settlement and captured several slaves. Continuing their journey, they took prisoner a number of women who were gathering sea-weed, and destroyed the supplies which had been stored up. *Lo·qua·t* had joined the expedition merely in hope of getting revenge upon the *W'auyal'a*; now that this end was accomplished, he was willing and eager to return home, but uncertain how to leave his followers.

With this in view, *Lo·qua·t* suggested an attack on a China Hat settlement, adding that he knew where some of their frames[2] used in Cannibal dances were stored, and that the China Hat people were too arrogant

[1] Probably one of the Bella Bella-speaking groups.
[2] Such as were covered with moss to represent human bodies.

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NES
Bellabella NE5
Tsimshian NE15

in their ceremonies. Again the Bella Coola were unwilling, but again their unformulated and uncertain wishes were overruled by the dominant chief, and the assault was made. The frames were stored in an unguarded shelter near the cemetery, into which the raiders broke, smashed them, and threw the debris into the water. While this was taking place, a *Wawyd-a* canoe rounded a point, and *Lo-qwa-t* took the opportunity to jump aboard, saying that he was escaping from a Bella Coola raiding-party. The canoe paddled away and the expedition was left leaderless. The usual discussion took place about what was to be done, but finally the raiders returned home. They had been diverted from their original objective, had been led to attack a friendly tribe, had been deserted by their leader, and the only spoils of the long-prepared expedition were a few slaves.

Among the prisoners were two daughters of a certain Olowa, who was hated because he had frequently been in partnership with *Tsikoa*. A few days after the return of the expedition, the father appeared to ransom his children. Some of the Bella Coola wanted to kill him, others demurred, and it was finally decided that a spear, fastened to a line, should be hurled against his canoe so that it would project outwards and lodge against an olachen stake, capsizing the craft and drowning the occupant. The spear was thrown, but clever handling prevented the intended disaster. Olowa was a validated warrior, one who never showed fear, so he calmly pulled out the missile and again paddled upstream. This time the Bella Coola fired shots close to either side of his head, but he sat unmoved and unarmed amid his boxes of presents. Finally, a Bella Coola tried to wrench off a tuft of hair from above one ear, but though he pulled with all his force, he did not succeed, and everyone on shore laughed at him. This restored good humour, and Olowa was allowed to land and ransom his daughters. When he left for home he was told to send his friends if they wished the return of their relatives. This was done and peace followed; if Olowa had waited a few days until the excitement of victory had cooled, he would have been able to land without molestation. The only other result of the expedition was that the China Hat *Awaxtar* killed their own Cannibals for having allowed their frameworks to be exposed.

After this fiasco, the Kitkatla became even bolder and many years elapsed before another expedition was sent against them. This time, there was no Bella Bella chief to interfere with the arrangements and after the plans had been discussed for a winter, a flotilla from Bella Coola, Kimsquit and *Tā'ēs* took the water one day in May.

Nothing of importance took place until, near Kitkatla, a canoe was captured containing a man and his wife. The former's face was marked with a vertical scar, and it was remembered that, four years earlier, when *Tsikoa* had been attacking Kimsquit, one of the defenders had shot an

J. McDougall B.S. [1922-1924] 1948
NEA Bellevue NEA
Transkei NE 6

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some distance from his enemy above the doorway so that its sharpened point pierced the face of one of the watchmen. This was obviously the same man, as a Kimapati chief promptly slew him as a first mark of revenge. From the captive women it was learnt that Tshaka himself was at Bulo Bulo. Here was a golden opportunity, but the Bulo Cuelo wasted it through divided counsels. Some wanted to proceed to Bulo Bulo to capture Tshaka himself, others to continue to Kitkatla and wreak during the absence of their warrior chief. Either plan might have been successful, but as usual there was no central authority and days were wasted in idle talking. At length they determined to assault the village, and cautiously drew nearer for the purpose. The same futile discussion delayed matters, but at last one night some of the attackers lurked in the woods behind the unsuspecting town, while others guarded the common hidden at a distance.

B T T24 G48

Meanwhile Tshaka, while at Bulo Bulo, had heard that a Bulo Cuelo raiding party had set out. He knew that no objection would be his own village, so he hurried home in a fast travelling canoe with about 40 paddlers to obviate delay through camping at night. Under cover of darkness, he passed unnoticed into Kitkatla at the very time that the attackers were in ambush. Though unaware of this, Tshaka acted with promptness. He called his followers together and told them what he had learnt in Bulo Bulo, and that from the case which had elapsed since he heard the news, the enemy must be at hand. Drums were beaten and all the community called together in readiness. The lurking Bulo Cuelo overheard the preparations, but could not make up their minds to attack instantly; some wanted to do so, others desired to wait for dawn, and once more lack of leadership caused an opportunity to slip by. Just as daylight the assault was launched. With a wild yell the Bulo Cuelo fell upon the town, but the Kitkatla were on the alert, their arms handy close, and the onslaught was a failure. The first rush was driven back, or the assault degenerated into a sporadic musketry duel which continued throughout the day with advantage to the numbers although the casualties were heavy on both sides. Tshaka raised a small brass cannon which he fired as a signal to other towns of the Kitkatla to rally to his assistance, and the Bulo Cuelo were forced to consider the possibility of hostile reinforcements arriving at any time. Some of the attackers tried to burn the village by crawling on the roofs and setting them alight, but the very defenders pulled them through the smoke-vents and killed them. In the afternoon several canoes came hurrying up, filled with allies summoned by the King of the canoes. As they sped past the place where the Bulo Cuelo canoes were concealed, they noticed one of the warriors and took a few long-range shots at him. One struck him on the wrist, and the

D. McDermith E-1 (1929-1934) 1948
NEA Bella Coola NEA
Thompson NEA

intense pain caused him to shriek in agony. Judging by the sound that the guards had been overcome and were being killed, the raiders were thrown into confusion. With one accord they abandoned the attack and fled to their canoes, those who first reached them pushed off at once, abandoning their less fortunate comrades to their fate.

One of Tsakwi's wives was a Bella Bella who feared that a dearly loved relative, a certain *Nuwaiwa*, might be among the assailants. In the confusion that followed the row she called out to her native speech:

"*Nuwaiwa*, are you there?"

The Bella Coola had actually been murdered by a number of Bella Bella relatives including *Nuwaiwa*, but he had made good his escape. Another Bella Bella, her forearm, realized that this was a chance for help and called back, mirroring the voice of the man addressed. The woman was deceived and told him to drag one of the kitbirds across the water and that she would bring paddles as soon as she could do so unobserved. About forty of the attackers took possession of a large canoe, but their courage failed as they waited for the women with paddles and they shoved off, propelling the craft with their hands. Aided by an off-shore wind, they were able to steal away from the scene and had almost reached a spot also where they saw another canoe coming to Tsakwi's assistance. A fight ensued, the refugees were driven ashore to the island and their canoe carried off. Even in their perilous position, the party continued to struggle. Some secured the seeds for yellow cedar from the bark of which the Carriers used to make canoes, as are well known, although not generally practised by the coastal tribes. Five had swum over the island so that only two canoes were found, the discovers hastily pushed back from them, fashioned it into rude canoes, and pushed off with their friends, having seven men marooned. The two craft ultimately reached Bella Coola after various adventures.

Among the seven abandoned were two uncles of the father of the man from whom this account was obtained, as well as the grandfather of a middle-aged Kimsquit man with whom the tale was also discussed. The two brothers were warriors, and whose bravery had been exhibited. One said to the other:

"You are always boasting of your valour, now is your opportunity to display it. Swim across and steal a canoe from the village we attacked."

Thus urged, the man agreed to make the attempt, first requesting the others not to kill his brother, the originator of the scheme, in case of his non-return, though this was the usual penalty for proposing a plan which led to the death of another. But the Bella Bella who had overheard *Nuwaiwa*'s name insisted on risking his life. He stripped, tied a knife to his head, took a board for support, and swam the dark. He had no

A.M. Chenault B-1 (1922-1924) 1948
NEB DeGarmo NEB
Thrasher NE 15

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difficulty in getting near the village, but the dogs smelt his approach and their barking so distressed him that he returned. Now it was the turn of the men to whom the scheme had first been suggested. He took the same line and pushed off into the darkness. A celebration of victory was taking place, so that he was able to land unobserved on the beach and mingle without suspicion among the many strangers who had assembled to Tubuai's aid. These included allies among whom were slaves and others whose lives were unfamiliar to the residents of the village itself. After walking around for some time, the Raiatea Carib noticed a canoe of suitable size at the end of the village. He joined a group walking in that direction, but detached himself by making some excuse when near the desired point. Once out of sight behind the canoe, he waited until he was unobserved and moved the craft a few feet, again he waited, then shifted it once more, until he was ultimately able to launch it. By great good fortune, he was able to slip in unobserved, and managed to rejoin his companions although he had only his hands and a few pieces of wood with which to paddle. The seven remained on the lake for two days more, making paddles and waiting until all suspicion of the proximity of the attackers had passed.

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Then they launched their craft and moved homewards. Ignorant of their exact channel, they determined to follow the well-known coast until through this course exposed them to constant danger and necessitated travelling by night only. There was so little darkness, however, that they could neither proceed far nor replenish their stock of food. On the eighth day, when lying near Hautiny Bay, they were almost starving. Tai-tuai, one of the warriors, said to his brother Upokohagi:

"Do you want us to die of starvation? We cannot go on this way, let us camp for a few days and hunt, or starve when the danger."

Upokohagi agreed, and set off with a paddle, telling his comrades not to move away if he were absent two days since he did not know the reasons, and might have difficulty in finding game. Another hunter, Kaeokaeokaeo, went off with a paddle in the other direction but soon returned unsuccessful and discouraged, though Tai-tuai cheered him by saying that he was sure his brother would succeed. Before night Upokohagi and his mother brought back a fat hog which was divided among the starving wanderers. On they went as the fair wrestled, but longer as two days them to build a small fire and cook the meat in thin strips so that the minimum of heat and flame was required. Thus strengthened, they eventually reached home.

Even those who had fled on the arrival of the five misfortunates had difficulties in reaching home owing to ignorance of the route. Some of the women reached Eiotia in safety, whence the occupants proceeded

1927 overland to Kimsquit, and from there to Bella Coola. The crew of another craft lost their way among the islands and fiords and wandered around for days until their food was exhausted. They were then near China Hat where they could have landed to safety but, thinking that they were still in hostile territory, they feared to camp and leave. At last, spurred by hunger, they determined to catch some eagles, the only living creatures in sight. A rude shelter was built on the shore, a bark trap was placed before it, and one of the party guided the fleshy part of his back until the blood ran sufficiently freely to fill the vessel and serve as bait. A companion hid himself and clubbed the eagles as they swooped down on the fresh blood. Though the food was coarse and bad to be sure now, it enabled the refugees to continue their journey home.

1927 Another canoe was surprised on the entrance to Dean Channel by a party of Kitimat who slew all the crew except a certain Yi-t'-tamaxsa 1948 who succeeded in escaping into the woods. Thinking that the survivor would be driven down to the beach by hunger, the Kitimat patrolled the shore for days, but he eluded them by travelling overland, though his only food was uncooked plants and a single gull, killed by a stone. Yi-t'-tamaxsa was a Kimsquit man whose wife was from Kitlope, but returning, hearing of his plight, reached the shore of Gardner Canal, hoping that he might be able to reach that refuge. He managed to do so, though on the last stage, and was taken to Kitlope whence he returned to Kimsquit. This was the first time that anyone had travelled overland from Dean Channel to Gardner Canal.

Still another canoe actually landed at Kitimat where the crew was butchered except for five men who fled to the forest. One of these, Dzaxli, uncle of a man whose seventy years old in 1948, had made several sealing expeditions into the interior and was familiar with part of the route. He acted as guide, but soon lost his way and the five wandered for months through the trackless interior, often in dire straits for food, and becoming more and more weary. Their journey began in May, and 1927 by October they were all enfeebled through hardship and lack of food. 1948 Dzaxli himself was the first to give up the struggle, saying that he could go no further. He asked his companions to make him as comfortable as possible, and then to leave him, regretfully they laid him on some evergreen boughs, and covered all, expecting their own death within a few days. Soon after their departure, there was a violent thunderstorm and, at the moment of a tremendous clap, Thunder, himself, appeared to the dying wanderer. The supernatural one went to a near-by stream and dipped up water which he brought Dzaxli to drink, when he had done this four times, the man felt as if he had had a hearty meal. Thunder then told Dzaxli to close his eyes. He did so, then the supernatural one

McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6
Tsimshian NE15

body to his own house, preparatory to burying it. It was April, but they were waiting, a violent thunderstorm blew up from the east, the first time that such had ever occurred at that season. Thunder had promised to come to *Xnalē*'s aid, but the latter had died too suddenly to make any appeal; the supernatural one had just learnt of his protégé's death and had come rushing to his assistance. Realizing the danger, the executioner and his friends hastily buried the corpse, throwing over it a number of blood-stained clothes, and finally stamping down the earth. There was a furious hurricane; trees were uprooted, houses shook, the earth over the grave seethed as if in a whirlpool and chunks of it were carried up into the air. Only the potency of the blood on the clothes prevented the return to life of *Xnalē*.[1]

This second unsuccessful attack on the Kitkatla so disheartened the Bella Coola that they made no more raids on their northern foemen who, elated with victory, became even bolder than before. As usual, the unoffending and *Tā'ēn* people suffered more than the inhabitants of the lower valley. On one of these forays, about 1835, the Kitkatla killed *Qwaaliant*, a brother of *Pastus*, the leading chief of the Bella Coola at the time. This was contrary to all the rules of warfare since he was a member of one of the leading families and the donor of many potlatches, a man whose name was as well known as that of *Pastus*, *Nekāpastum* of Fort Rupert, or *Tsēlaxa* himself. The fame of such chiefs was enough to protect them except during the actual heat of conflict, and the Bella Coola were fully angry.

A few years later a single canoe came paddling up North Bentinck Arm and was beached about half a mile from the head. Scouts investigated, and returned to *Kimsquit* with news that the occupants were Kitkatla, and that *Tsēlaxa* himself was among them. At once there was excited discussion among the people of the lower valley. Many who had lost relatives in the protracted struggle wished to wipe out the party; others, to see what they wanted. A few daring individuals sculled through the fleet and fired on the visitors at long range; they were answered, not with bullets, but by the four canoes holding aloft of a mountain, a sign of friendly intentions. If the strangers had fired on the scouts, a fight would have ensued, but this peaceful reception disarmed suspicion.

[1] This tale is a curious illustration of the manner in which supernatural elements become woven into accounts which have an historical basis. It is to be supposed that the murderers were in a suggestible state owing to privations, and readily believed that supernatural powers must have sustained them. *Xnalē* was found in a swoon, and probably boasted of a visitation from Thunder during his wanderings. This was accepted and the interposition of impossible incidents followed in due course.

2:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6
Tsimshian NE15

Tsḥoo remained encamped for several days, during which time he sent word to the Bella Coola that he regretted the death of *Kpiwastinet* and had come to make peace. He added that his followers had tried to dissuade him, saying that he would be killed, but he had answered that he was too great a man to allow fear to influence his actions.

Having waited for several days, the party came up the Bella Coola River, their canoe loaded with presents and eagle down, while *Tsḥoo*'s brother, *Nɛmɛkɛ*, wore the mask of his *tɛmɛnaus* as further proof of friendly intentions. It was unusual to display one except in a *tɛmɛk* ceremonial, but this was an unprecedented event; he knew that he might soon be killed and he preferred to die while bearing the obvious mark of incorporation with some incident of an ancestral myth. The canoe was beached opposite the house of *Pɛɛlɛc* where the crew blew eagle down into the air to mark their peaceful mission. Men had gathered from all parts of the Bella Coola valley and several hot-heads wished to disregard the safe-conducts and slay their enemies, a course which they had recommended for several days and had tried to precipitate by overt acts against the Kitkatla. *Pɛɛlɛc* himself had not spoken, but he now appeared and advised the people not to harm *Tsḥoo*, since everlasting humility would result. Though his wishes did not entirely quiet the angry ones, they virtually ensured the Kitkatla of a welcome. *Pɛɛlɛc* brought forward a mouse-skin, and told some of his people to hold it spread so that, when *Tsḥoo* leapt from his canoe, he would land upon it, and could be carried to the house without putting foot to the ground. *Tsḥoo* answered proudly that there was nothing on earth strong enough to support him, since his many potlatches had made him incomparably heavy. None the less, he accepted the honour, as assistance to landing shows only to mighty chiefs, and was carried into the house where he was seated in the far right-hand corner, an honourable location. *Pɛɛlɛc* invited all the people in the vicinity, slaves as well as Bella Coola, and the inner partitions of the house had to be removed to provide space for the throng.

Though *Pɛɛlɛc* had decided against the immediate killing of the Kitkatla, he had concocted a scheme to test their bravery and the sincerity of their desire for peace. No one knew of this except his nephew, *Nɛmɛkɛ*, who was to carry it out. When all were seated, the latter appeared, his face smeared with ochre, and his hair tied up in a top-knot with weasel skins as is customary during war. *Nɛmɛkɛ* moved menacingly around the house, brandishing a musket and repeatedly pointing it at *Tsḥoo* in a threatening manner. If the Kitkatla had shown nervousness, particularly if one of them had fired his own musket, a massacre would have resulted. But they remained unmoved, confident in the prestige of their leader, while he knew that though his body might be

2: McIlwraith E-5 (1922-1924) 1948
NE5 Bellacoola NE5
Tsimshian NE15

BT 648 728

killed, his reputation would only be increased by the manner of his death. At length *Nu'umkai* fired into the air; not until a shower of eagle down was blown forth did anyone realize that his musket had been loaded with nothing more deadly. This marked the establishment of friendly relations.

BT [599 481]

The Kitkatla had brought their own singers, who now began to beat out time for *Tsikoa* to perform a round dance. He was followed by several other chiefs, and then the strangers gave presents to influential Bella Coola on the most lavish scale. *Putlu* likewise performed a round dance, and bestowed gifts on the guests to validate it; such were, of course, not returnable. A meal was then served, and after that *Tsikoa* made a speech of which the gist was that the Bella Coola had previously known his achievements as a warrior, they now knew his nobility and bravery in risking his life, and that the name *Tsikoa* could never be forgotten, irrespective of his own fate.

Tsikoa left soon afterwards. It was somewhat difficult fully to comprehend his motive in thus risking his life. Undoubtedly his main object was to display his valour and disregard of danger. Moreover, it gave him an opportunity to impress these qualities upon the Bella Coola, and thus to exhibit his prowess actually within the enemy's camp, which must have been a source of tremendous gratification to him. The alleged motive, regret at killing a chief, may have been a contributory factor.

BT 648 556 574 [72]

Although this visit was an intimation from *Tsikoa* that the Bella Coola need have no further fear of him, the suspicions of years could not be immediately allayed; in fact, an occasional skirmish still took place although *Tsikoa* himself refrained from fighting. A few years after his visit to Bella Coola, *Putlu* prepared to give a potlatch to which he determined to invite the northern chief. Many of the Bella Coola doubted whether the Kitkatla warriors would respect the safe-conduct usually afforded to envoys, and no one was anxious to bear the invitation. At length six chiefs volunteered for the task and set out, though with many misgivings. They stopped en route at Bella Bella where a chief of that tribe, *Omgat*, joined the party; he thought that he would have influence with the Kitkatla and might add protection to the Bella Coola. Fearing to be seen by any small Kitkatla bands, the delegation travelled only by night until they could actually reach *Tsikoa*'s village. As they paddled up, they indicated their mission by singing one of *Putlu*'s round songs. On hearing this, *Tsikoa* asked one of his Bella Coola slaves whose song it might be, and when he answered that it was one of *Putlu*'s, *Tsikoa* despatched a chief, *Kwiwan*, to invite the guests to his house. *Omgat* was doubtful when he saw this man approaching, were he felt that it heralded a friendly welcome. The party was conducted to *Tsikoa*'s

[i.e. to the peace negotiations - Analyst]

2:McIlwraith E-5 (1922-1924) 1948
NE½ Bellacoola NE½
Tsimshian NE15

dwelling in spite of the fact that a Cannibal dance was taking place there. All the messengers were *hamat'sa* in Bella Coola, while three had Bella Bella rights as well; *Tsakas* allowed the latter to take part in the ceremony while the former were treated as uninitiated. They were greatly interested in the details of the Kitkatla rites, which were exceedingly strict and included the eating of a corpse. At the conclusion, the envoys received their share of the small presents which were distributed.

At this juncture one of the envoys, *Xemxemkinla*, fell seriously ill and was cured only through the attention and care of one of *Tsakas*'s wives. This delayed their departure so that it was a long time before they and the invited guests finally set out, much to the envy of two Bella Coola slaves who greatly desired to return home.

Meanwhile the long absence of the messengers had filled the Bella Coola with fear that they had been massacred, and there was great rejoicing when a large flotilla was seen approaching. The guests landed on the shore at *Nemgis* where the customary ceremonious greetings were exchanged. Many of the Bella Coola, inflamed by ancient wrongs, endeavoured to break the canons of the guests and in other ways to threaten them, but *Pudas* finally succeeded in restraining them and establishing some kind of discipline. The ceremony that took place that night in the house of *Pudas* is said to have been the most spectacular ever witnessed in Bella Coola. One old man who, as a mere lad, had attended, grew eloquent as he spoke of the lavish display. Unfortunately, he had had no part in the rites and could remember none of the details except that his childish mind was amazed at a dance in which a masked performer, representing a whale, vomited grease on the fire to give light. *Tsakas* did not remain home immediately, but remained in Bella Coola until spring when the weather was more suitable for travelling.

This exchange of hospitality virtually ended all hostility, although the Bella Coola and other tribes of the central coast still regard their northern neighbours with dislike and suspicion. Between 1880 and 1890 a party of Rivers Inlet people went to Kitkatla to prepare olachen grease, for which purpose a number of Kitkatla had also camped there. Among them was *Tsakas, a descendant of the warrior chief whose exploits have* been recounted, and his nephew. One day the latter was gambling with *Mimsa-a*, a Rivers Inlet youth who had recently been initiated into the *hamat'sa* society and was consequently decorated with a cedar-bark collar. *Mimsa-a*'s luck was amazing and some of the Kitkatla's friends asked him why he continued to play with a man who was clearly in such close contact with the supernatural that he could not lose. Heedless of this advice, *Tsakas*'s nephew continued until finally, losing his temper, he

2: McIlwraith E-5 (1922-1924) 1948
NE5 Bellacoola NE5
Tsimshian NE15
B T 148 721

seized his adversary's decorations and threw them on the ground. It is well known that anyone who does so, even if in the wrestle, will be punished. *Mauee-a* was prevented from fighting by his recent initiation, but he shamed his opponent by returning his winnings. The next day the Rivers Inlet people left for home without stopping to collect grease, since *Mauee-a's* father, *Pashe*,[1] thought that it would be dangerous to linger in the neighbourhood of *Tsikoa*, who was angry at his nephew's defeat and the insult shown to him.

The Kitkeits remained at Kitkita for the chicken season and then returned home. Soon afterwards *Tsikoa's* nephew fell ill, and died in spite of the efforts of the most powerful shamans. They attributed his death to *Mauee-a*, and *Tsikoa* swore revenge on the Rivers Inlet people. The latter, hearing of this, avoided the Kitkeits as much as possible, although the establishment of British rule had made open warfare impossible.

One July, a number of years later, a party left Rivers Inlet to hunt sea-lions on Virgin Rocks. The captain of the canoe was a Newitti man who had married a Rivers Inlet woman, and with him were nine Bella Coola and several Rivers Inlet people including two female relatives of *Mauee-a*. In a heavy fog they passed their destination, and when, having realized their mistake, they turned back, they found a party of Kitkeits encamped on the rocks. The northerners made pretensions of friendship and host them room. When they had settled down, the Kitkeits suggested target shooting as a recreation, although their real motive was to exhaust the ammunition of the Rivers Inlet people. When this sport began to pall, the two parties gambled till nightfall, when they couched their numbers together as proof of mutual trust and went to bed. A Kitkeits half-breed, who had taken the lead in making amicable overtures, now learnt that his companions planned to slay the Rivers Inlet people; he tried to dissuade them, but was told that interference from him would only mean his own death. One of the Rivers Inlet men, *Sp'akkis*, suspicious of treachery, declined to sleep with his fellows and spent the night in the canoe, his musket and two shells beside him. His fears were well-founded; as down the Kitkeits cut down the users of the Rivers Inlet people and clubbed them to death with axes as they were struggling under the table. *Sp'akkis* was wakened by the turmoil and fired twice, each time killing a Kitkeits, but his ammunition was then exhausted and he was shot down. The murderers dug a large hole on the beach, threw in the corpses of their victims and rolled a heavy log over the top. Unknown to the others, the half-breed wrote on this in English that something lay below. The Kitkeits made an effort to hide the

[1] The relation of the Bella Coola chief with the same name.

2:McIlwraith E-5 (1922-124) 1948
NE6 Bellacoola NE6
Tsimshian NE15
B
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721

marks of the tragedy and then returned home, hoping that suspicion would not fall on them.

As time went on, the people in Rivers Inlet began to worry at lack of news from the hunters. A passing traveller reported having seen smoke on Virgin Rocks, and this reassured them temporarily, but when several months had passed a search-party was sent out. One of the crew was a Carrier who had married a Rivers Inlet woman and had long resided there, but had not forgotten his knowledge of all that pertained to woodcraft. On arrival at the island, they found a canoe of the missing party drawn up on the beach above high tide, although there was no trace of their friends. The Carrier went ahead to investigate, warning his comrades to remain at a distance. He found the marks of buck-shot, smoothed over as if to obliterate them, but so sufficiently effaced to hide them from his sharp eyes. This attempt at concealment indicated foul play, and the Carrier called his companions and pointed out the signs to them. None of the natives hunters had carried ammunition of this kind, but it was known that some Kitkatla had been in the vicinity about the time of the disappearance and were suspected therewith. As a matter of fact, the marks were actually those of the shotgun which *Ts'ākkis* had been killed. The Carrier next found pieces of cloth, trodden into the earth by boots; none of the hunters had taken boots with them, but it was known that such had been worn by the Kitkatla. Having made these discoveries, the search-party returned home. Foul play was suspected; everything indicated that it had not been a struggle between members of the same party, but there was too little evidence to convict the Kitkatla.

A few weeks later a Bella Bella chief happened to be in Rivers Inlet and told the people that he had seen Kitkatla canoe returning northwards with two bodies. He had told who were dead, but though they told him, he judged that the party had been engaged in some illegal operation from their reticence concerning the cause of death. Still later, a young Bella Coola travelled to Vancouver on the steamboat with a Kitkatla who told him of the slaughter, ignorant of his companion's tribe. Finally, the Kitkatla half-breed, who had opposed the killing, began to drop hints of what had happened. In former times this would have led to war, but the evidence was not extensive enough for a court of justice. The Kitkatla informed their Indian Agent that they feared an attack [illegible] and asked him to lead a peace delegation to the former's village. He did so,[1] much to the surprise of the missionary established there. The conference led to nothing; the Kitkatla denied all knowledge of the fate of the missing hunters, but the suspicions of the Rivers Inlet and Bella Coola were increased rather than

[1] The attempt was made to verify this statement from official documents.

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6
Tsimshian NE15
Kwakiutl NE10

lessened. This ill-will has continued up to the present time. In 1920 word reached Bella Coola that *Tsḥus* had approached a Quatsino chief and asked him to spread the rumour that the missing party had been drowned at sea, at the same time admitting what had taken place. A year later a half-breed Kwatcino, hunting on Virgin Rocks, happened to unearth the bones buried beneath the log. There the matter rests for the moment as far as the Bella Coola are concerned, but they express the opinion that the continued ill-will may cause bloodshed at any time.

It must be remembered that the above account of this recent friction with the Kitkatla is of a partisan nature. No attempt was made to learn the Kitkatla side of the matter, so that the version here given may or may not be the truth. It has been inserted as an illustration of Bella Coola attitude, and of the manner in which, formerly, doubts, fears and suspicions led to war. This would certainly have been the case in the present instance but for the restraining influence of the white man's rule.

KWAKIUTL WAR

Only slightly less feared than the Kitkatla were the Kwakiutl-speaking peoples, especially those inhabiting Knight's Inlet, Kingcome Inlet, and Blunder Harbour, who were known collectively as *Djaldäna*. As *Tsḥus* was feared among the northern raiders, so was *Sisiul* among the southerners. Bella Coola itself was too difficult of access and too densely populated to be successfully attacked, but *Tälio* was subject to constant raids. Even more disconcerting was the constant danger of lurking foemen; one year it would be a hunter who was surprised and killed, the next a party of women would be carried off while picking berries.

The raiders became so bold that the inhabitants of one of the *Tälio* villages decided to defend themselves by building a stockade. Everyone assisted in the task, so that the fortification was soon completed. It consisted of a fence of vertical logs with a platform running around near the top, on the inner side, on which the defenders could stand, and a water-gate through which canoes could enter at high tide. It surrounded five or six houses and was planned as a place of refuge for all the *Tälio* villages. One of the tree-trunks brought for the stockade was hollow, and there was considerable discussion as to whether it should be used, but finally it was set up with the others. A Kwakiutl who was visiting *Tälio* at the time took notice of this weakness, but no one seems to have suspected that he would inform his friends of it when he went home.

The summer after the stockade had been completed the Kwakiutl discussed the usual raid on *Tälio*; one of the principal chiefs opposed an expedition on the ground of the reputed strength of the defence, but

[a famous Tsimshian chief - ANALYST]

2:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6
KwaKiutl NE10

B K 648 726 [721]

he was over-ruled by the popular wish and the raiders set out. They had chosen an opportune time, since most of the people were absent hunting and fishing; in fact, three men and three children were the sole occupants of the fortified village. They saw the approaching marauders in the distance, closed all openings, and prepared to defend themselves. The Kwakiutl felled a large tree and with this as ram attempted to batter down the gate. It was too strongly built, and while struggling with it, the attackers offered excellent targets to those within. One of them, *Inung*, was a good shot and took heavy toll. Convinced that the gate was too strong for them, the Kwakiutl turned their attention to the hollow log; their ram failed to shatter it and they again suffered heavy casualties. Nor had the defenders escaped scatheless. One of the three was struck by an enemy bullet, another fell from the fighting-platform and accidentally shot himself, while *Inung*'s powder began to fail. Fearing that all was lost, he told one of the little boys to open a concealed rear door* and flee into the woods with the two smaller children. The three managed to escape unobserved from the village and hid themselves under leaves. The Kwakiutl did not know how weakly the stockade was defended, and *Inung* disguised the fact by rushing from one part of the platform to another and calling out in various tones as if a number of people were speaking. He could fire only occasionally on account of shortage of powder, but the ruse was effective and at last the raiders withdrew, carrying their dead with them. Two of them wandered into the forest instead of accompanying their comrades; they must have died of starvation, since their corpses were found in an emaciated condition several weeks later.

B K 648 727

Not content with defeating the raiders almost single-handed, *Inung* embarked in a small canoe and cautiously followed the course which he knew they must have taken. His children had been slain by the Kwakiutl during a previous raid, a circumstance which had so embittered him that he regretted the escape of a single one of them, and was determined to treat even their dead with ignominy. At length he noticed a number of crows congregated on a sandy beach, and rightly judged that this indicated the spot where the vanquished had buried their slain. *Inung* exhumed one of the corpses and impaled it on a stake in a crouching position.

K 727

Meanwhile the relatives of the raiders, expecting the usual easy success, had gathered near their leader's house. They were filled with apprehension when they heard a mourning song from the returning canoes, and anxiously called out to learn the fate of different members

*Probably a secret chink in the stockade.

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6
KwaKiutl NE10

K 727 B K 721 648 K B 648 727 B 727

of the expedition. Some were able to answer for themselves, but to many queries the reply came that the one asked about had been slain.

This defeat did not by any means discourage the Kwakiutl, whose forays continued as before. On one occasion, as they were returning homewards, they noticed several canoes drawn up on the west side of South Bentinck Arm, not far from its junction with Burke Channel. The raiders cautiously landed and stalked the unsuspecting owners, Bella Coola who had landed to cut stakes for a salmon-weir. The Kwakiutl bore down upon them with a rush; unarmed and taken unaware, the Bella Coola could make no real resistance. One of them managed to flee into the deeper woods, but the rest were either killed or captured. Among the prisoners was a chief, *Sun'Thrum*, who was wearing a handsome marten-skin cloak at the time. His captor promptly appropriated this, leaving the man naked.

Elated at this success, the Kwakiutl continued their return journey. When near Kwatna, they encountered a fierce southeast gale which made progress impossible; at this point cliffs rise so precipitously on either side of Burke Channel that there is not even the semblance of a harbour, and the only chance to weather the storm was by anchoring. There was considerable anxiety as to whether or not the weight would hold, but it did so, and the canoe remained tied, now carried to the full extent of the mooring-rope almost against the cliffs, now to the same distance far out in mid-channel. Towards night it began to rain and the cold grew bitter. The crew, assured that the anchor would hold and weary from their exertions, went to sleep, as did most of the prisoners. *Sun'Thrum*, without covering of any kind, was too uncomfortable to follow their example. As the canoe was tossed near the cliff, he happened to notice a narrow ledge just above water, with a small cedar growing in a nearby cleft. Here was a possibility of escape and the chief became alert at once. When next the canoe was dashed near he examined the cliff more closely, and decided that it might be possible to scale it. At any rate death was better than captivity, and he determined to make the venture. As the craft came downwards again, he plunged overboard into the rough water and succeeded in grasping the tree-root with the aid of which it was an easy matter to pull himself to the ledge. The surf was breaking over it and he was instantly cold, but he managed to reach another root and to scramble up to a second ledge. From it he gained a wider projection where he could rest in comfort. His escape had been unobserved, and as *Sun'Thrum* looked downward he could see the canoe coming to and fro at the end of the cable; there was a large boulder near him, and he thought of tipping this over to sink the craft, but refrained out of consideration for the prisoners. From this point the climb upwards was comparatively simple,

2;McIlwraith E-5 (1922-1924) 1948
NEA Bellacoola NE10
Kwakiutl NE10

and *Ant'lacun* soon discovered a protected hollow where, having covered himself with leaves and cotton wood, he went to sleep. When he awoke in the morning the war-party had moved away.

Without clothing to protect him from thorny bushes, *Ant'lacun* could not pass through the forest, so he climbed above the tree-line and made his way to the west side of South Bentinck Arm, not far from the place where he had been captured. With much difficulty and many scratches, he made his way down to sea-level and paddled across the fiord on a log. Then he climbed up once more, and crossed the mountains to Bella Coola above the tree limit. The one survivor of the attack had taken the same route when bearing the evil tidings. Women were wailing and weeping when a naked man was seen coming down the mountain-side; it was *Ant'lacun*. They welcomed him as one returned from the dead; in earlier years he had boasted that, if ever captured, he would escape, and it was recognized that he had made good his promise.

The defeat at *Tā'ia* rankled in the mind of *Ēwēd*, who made another attack on the stockade a few years later. This time it was fully manned and the assailants suffered even more severely than before. As they advanced with a rush, one of the defenders fired a powerful charge and the bullet passed through the bodies of several of the raiders. This so discouraged them that they dragged away the bodies of the slain and departed, having killed only two *Tā'ia* men. As they were going homewards, they chanced to pass beneath a precipitous mountain on which two young Bella Coola were hunting. The latter fired on them at long range and were fortunate enough to register several hits.

After this second failure, *Ēwēd* decided to make Bella Coola itself his next objective. With this aim in view, a party of Kwakiutl raiders set out one year. As is customary, they hid during the daytime when in hostile territory, and happened to be in a small harbour below Green Bay when a party of Kitamaats, en route to Bella Coola, landed there for water. As one of them, the uncle of a man of fifty in 1923, was drinking at a stream he was fired upon, whereon he hastily concealed himself. A skirmish ensued in which the same man was wounded in the arm. By this time he was some distance from the sea, and he tried to crawl back over the crest of a low ridge to regain the shore. Suddenly he felt a sharp pain in the back and thought he had been hit once more; he continued his flight till he [illegible] when his back-rope had become ignited, and was the cause of the second discomfort. He threw it off and continued to escape. Another Kitamaats man was wounded in the back but hid himself within a hollow tree.

After this trifling success, the marauders decided to return home. Early the next morning, when paddling down Burke Channel to the east

2: McIlwraith E-3 (1922-1924) 1948
NE6 Bellacoola NE6
KwaKiutl NE10

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B2L

of Kwawa, a woman called down to them from the upper slopes of the mountains on the south-east. She was one of a party of Kwawa people who were picking berries; their canoes were lying in a bay beneath, where the youths of the party were resting and sleeping, ready to climb up and carry down the boxes of berries as the women filled them. *Islawalak*, the woman who had called out, had done so under the impression that those passing were Bella Coola, and though one of her companions recognized her error and bade her be silent, the intimation had been given. The raiders would have passed in mid-channel unaware that anyone was in the vicinity, but now they quickly crossed the bay and slew the few lads who were with the canoes. Then they endeavoured to capture the women and started climbing up for the purpose, but as soon as they entered the woods they lost sight of the fugitives who were on the open slopes above. One of the canoes was paddled back to mid-channel, whence here was a clear view so that the crew could call out and direct their comrades' pursuit. Two of the women had started climbing as soon as they saw the warriors turn towards, they escaped over the mountains and reached Kwawa with word of the affray. With one exception, the others kept together and sought refuge in a narrow cave, the entrance of which they were able to defend, the attackers did not dare linger for a siege, so they too escaped. But *Islawalak*, the cause of the whole disaster, was cut off from her companions and hurried from place to place as she strove frantically to get away. When finally brought to bay, she struggled furiously and refused to be taken alive, so her throat was cut and the body decapitated. She was a member of a chief's family, a woman who had been confirmed as a good one, so the murder was strictly contrary to all sacred customs. If she had been taken prisoner, she would have been ransomed and the matter would have ended, but her death demanded revenge.

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[B2L]

When the two women who had fled reached Kwawa, a party of warriors set out immediately, but could do no more than bring back the women who had hidden in the cave. Meanwhile the Kwakiutl continued their voyage and encamped at Jacobsen's Bay where they watched a Bella Bella canoe pass up the channel towards Bella Coola. They concluded that the Kwawa people, whose canoes they had destroyed, would hail this passing craft and then march Bella Coola [illegible] soldiers in the vicinity. So it overpowered, while almost [illegible] canoe were from Kwawa of the woman's murder, but by [illegible] time the Kwakiutl had reached home waters.

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B2L

Islawalak's parents had been Kwawa people, but [illegible] and was a Bella Bella, and she had Bella Coola ancestry as well, [illegible] members of those three tribes were all affronted by this killing of a [illegible]. As Bella

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6
KwaKiutl NE10

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726
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For some time no one was willing to take the risk of hitting a comrade, but *Kwalotut* continued his request until a good shot took careful aim and fired. The bullet cut the knot and the warrior's scanty locks fell screaming over his face; he was partially bald so that his top-knot was thin and collapsed easily. Everyone was pleased at this incident as foretelling victory. Those whose courage had been established either by magical means or by the distribution of wealth, often deliberately took public risks of this kind to show their bravery.

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726

Then the expedition continued, travelling only by night after leaving friendly waters. It was decided to attack the people of Kingcome Inlet, though it is unknown whether that objective had been decided upon before leaving Bella Coola or *en route*. When close to their goal, a scouting canoe was sent forward, guided by the slave. He led the party into one cove, then into another, without seeming to arrive anywhere; the scouts feared that he was deceiving them, so they landed, and while two or three lay in hiding, the others took *Siwid* back to the main party. One Bella Coola had a slight knowledge of the route, so he was sent forward to join the hidden scouts; their canoe was cautiously paddled forward in the darkness till the crew was able to land unobserved about a quarter of a mile from the objective. Kingcome Inlet is famous for its oolachen, which attract fishermen from all parts of the coast; on the day previous a canoe from the north had arrived for the spring run and reported the departure of the Bella Coola expedition. From the time which had elapsed, the Kingcome Inlet people knew that this must now be in the vicinity. Two canoes filled with men were sent out from the threatened village; they scoured the neighbouring coasts, but although one of the crews almost stumbled over the hidden scouts, they found no trace of them, and returned, reporting that no enemy was near. Having avoided those who were looking for them, the Bella Coola scouts returned to the main party and preparations were made to attack at dawn.

The warriors gained positions in ambush behind the village without being discovered, and just before daybreak the assault was launched. The *Djaldzama*, taken unawares, could offer no real resistance; many of them were killed or captured although *Siwid*, the chief, himself escaped. The Bella Coola suffered only one casualty, the captain of one of the canoes. During the journey, the warriors of one tribe were responsible for the amounts of food and cedar-bark required, so that his leader, in the event, had received neither and was in no fit condition for fighting. Some of his friends advised him to remain with the canoes and promised to bring him prisoners to guard; the captain refused this offer, rushed into the fight and was slain. It was generally felt that lack of war decorations was responsible.

2; McIlwraith E-5 (1922-1924) 1948
NEA Bellacoola NEA
KwaKiutl NEIO

B K 648 926

As the attackers rushed into the village, the mother of the slave *Siwid*, suspecting who they might be, cried out in Bella Coola to ask their tribe. A chief replied and added that they had come for revenge. Her son, who had taken his full share in the attack, was told where to find his mother, so he returned her and brought her to Bella Coola, where she was given an honorable position instead of being treated as a slave. As soon as all resistance was ended, the Bella Coola warriors gathered in the captured village to take stock of their victory. At this juncture someone noticed a canoe-load of *Djaldâma* trying to steal away unobserved; they had no weapons and the craft was promptly stopped. One of the leading warriors, *Siatsumkia*, uncle of a man about sixty years of age in 1923, had lost several of his relatives during raids from the south, and had joined the expedition for revenge. He came rushing up and slew first one occupant of the canoe, and then another, slowly and deliberately; until, as he became frenzied with blood, he killed them all as quickly as possible. The mother of the Bella Coola slave told the raiders that there were other *Djaldâma* villages in the neighbourhood from which help would certainly be sent. So the victors seized as many boxes of oolachen grease, blankets, and other valuables as possible, and fled with their captives, not stopping even to fire the village.

B [121] [127] B [127]

Among the prisoners was a young woman whom the slave *Siwid* recognized as a chief. He determined to help her to escape and accordingly offered to aid her captor by guarding his prisoner, without telling him of her rank. The Bella Coola had retreated about two miles, their canoes strung out in a long line, when *Djaldâma* craft, hurrying up from other villages, appeared and a running fight ensued. In the rear Bella Coola canoe were two hunters, both expert shots; two leaders kept handing them charges already measured out so that they were able to keep up a rapid and well-directed fire which kept the enemy at a distance. The pursuers being directly astern, several times a single bullet passed through the bodies of two warriors, and on one occasion this led to the capsizing of one of their canoes. While the Bella Coola were watching this success, *Siwid* whispered to the girl to dive overboard, that she would be picked up by her friends. By swimming underwater, she deceived the Bella Coola who, though several saw her, thought she was an animal, somewhat as a bullet from one of the marksmen. She reached her fellow-countrymen and was picked up by one of the chasing canoes. Soon afterwards *Siwid* abandoned the hopeless pursuit. Some of the Bella Coola wanted to camp and feast, but the majority thought it safer to push on and put a safe distance between them and their enemies. There is only one good harbour, Indian Cove, in that part of the coast, where they agreed to stop for a few hours if there were no recent footprints in the

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2: McIlwraith K-5 (1922-1924) 1948
NE6 Bellacoola NE6
KwaKiutl NE10
Bellabella NE5

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L48
926

sand. None were to be seen, but after a short delay they proceeded homewards where they were welcomed with wild rejoicing. It was well that they had returned promptly since messengers had been sent immediately to Newitte, Fort Rupert, Alert Bay, and other Kwakiutl towns. A strong force was gathered as soon as possible and went straight to Indian Cove, knowing that the Bella Coola would be likely to camp there. When they found that the raiders had already gone by, they pursued no further.

B
K
L48
921

After this victory, the Bella Coola suffered less from the southern raiders. As before, occasional canoes came north to seize unprotected fishermen or berry-pickers, but the Kwakiutl had learnt a salutary lesson and were less bold than formerly. About four years later, they formed a large expedition to attack the Bella Coola, but the latter were fortewarned enough to have it deflected by an accident.

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B6
L48
926
A6

Some four years before the Bella Coola victory, a Bella Bella chief had decided to give an elaborate potlatch at which he would display an ancestral prerogative consisting of twelve stepped platforms within his house. This meant that a large excavation had to be made, around which the steppings were built in receding tiers. The prerogative of building such a house was not unusual, but this was the largest ever known and eight years were spent in its construction. When at last it was finished, the owner prepared to invite guests from all the coastal tribes, including the Kwakiutl. As his envoys to them, heeding such word, passed Trumpet, near Kwaye River in Fitzhugh Sound, they met a canoe and promptly blew their whistles to make known their business. Instead of veering over to the other side of the channel, the craft was paddled alongside that of the potlatch messengers, who realized that the crew were warriors; it was, in fact, the advance guard of the Kwakiutl expedition against the Bella Coola. Before leaving, the men had sworn to kill every person whom they met, either forgetting or deliberately overlooking the possibility of encountering potlatch envoys.* Now that the time came to carry out their oath, the occupants of the leading canoe hesitated; they had failed to grant it right of way, but feared to begin killing, and while they disliked, the second craft ranged up on the other side. Its crew likewise hesitated to kill the messengers, and waited for [illegible] the second, the expedition had been travelling with the canoes in single file, three from each village together, with the leader in the rear craft of his detachment. Within a few minutes, the chief of the leading town came up to the Bella Bella messengers, but

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*Omen of a coming potlatch was usually considered so that the Kwakiutl were probably aware of the possibility of meeting messengers, and seem to have deliberately agreed to break the law so much their passion for revenge.

Hellwealth E-5 (1922-1924) 1948
NE5 Bellacoola NE5 ●
Kwakiutl NE10
Bellabella NE5
B
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648 ●
726

he was delayed action until the foremost craft of the next town had arrived. This was continued until the whole flotilla, which had extended for nearly five miles, was ranged in an irregular mass around the convoy. The captain of the last canoe was Hwaghilis, a Fort Rupert chief and celebrated warrior who had taken an unassuming position because he had Bella Coola blood in his veins and was unwilling to kill his kinsmen; he had been unable to dissuade his fellows from the expedition, but had determined to take little part in it himself. The reputation of this man was so great that it was decided by universal consent to leave the fate of the messengers in his hands. But when Hwaghilis arrived, the canoes were massed so closely that he could not even see the cause for the delay. He secured a small craft and managed to make his way to the centre of the throng, where he quickly cowed up the situation and bitterly upbraided those who had failed to keep their cards. Then he damned his war accoutrements, killed a single Bella Bella silently and unemotionally, they withdrew to the edge of the flotilla. Thus encouraged, an attack was made on the unfortunate messengers. One of them unshipped the mast, wound in the bow and offered a stout resistance by swinging this around like a heavy club, killing one of his foes. Another plunged overboard and in the confusion managed to swim ashore. When the massacre was over, Hwaghilis called out in a loud voice:

"*Sung*[sic] will fall upon us for our sin. Take care. I am going home."

He turned and paddled homewards, followed by the other canoes from his own village. His real reason was to assist his Bella Coola kinsmen, but none of the Kwakiutl realized that. After some discussion, the whole expedition was abandoned.

The Bella Bella survivor eventually made his way home with the news which was received with great astonishment, disregard of a safe-conduct to peaceful messengers being virtually unknown. The ceremony itself was postponed and finally abandoned owing to the death of the intending donor. No punishment was meted out to the offenders by a third tribe, either because the crime was committed against a foreign tribe instead of among themselves, or because the offenders came from so many villages that it was impossible to isolate the guilty.

Bb 648 726 209

After this calamity, *Hwaghilis* himself made no more efforts to raid the Bella Coola. About twenty-five years later, when he was an old man, he made a peaceful visit northward to establish friendly relations; he was welcomed and no more hostile acts were committed by his followers during their chief's lifetime. On his death, his son, who was also warlike in disposition, tried to stir up trouble but was restrained by the influence of the white men which had become dominant on the coast by that time.

B K 648 721 [728]

2: McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6
Carrier NE7

WAR WITH THE CARRIERS

The only other people with whom the Bella Coola came into frequent conflict were the Carriers. Some of the latter used to spend the winter among the coastal tribes, and had even intermarried with them to a considerable extent, but their mode of life was so different that they were always viewed as foreign in thought and outlook. The Bella Coola despised them for their dirtiness, their fondness for unsavoury food, and, above all, for their ignorance of *ẖusiut* and *nusuk* matters. This distrust was mutual and not infrequently led to bloodshed. Owing to the location of the Carriers, they could not be reached by canoes, and the Bella Coola had no liking for long overland journeys. The mobility and relative lack of permanent villages made it difficult to bring the Carriers to bay, so that warfare between them and the Bella Coola usually took the form of a killing followed by a raid for revenge; continued hostility was virtually unknown. The people of the lower villages were scarcely affected, but in former times there seems to have been a considerable amount of intermittent fighting between the inhabitants of the upper valley and the Carriers living east of them.

The following account, claimed to be historical, describes what was said to be a typical raid, followed by a counter-attack.

On one occasion all the young people of *Sɬaxɬ*, *Nakɬɬ*, *Ăsăn-ăwɬ*, and *Ɬnaiɬɬ* went on a picnic to a large, clear tract of ground up the valley, where they spent their time, playing and singing. Towards nightfall two young men, who had not come with the others, drew near cautiously until they could call a girl who was a friend of one of the two. She slipped off quietly from her companions and passed the night with her lover and his comrade in the woods. Towards dawn a party of marauding Carrier Indians swooped down on the sleeping picnickers who, unarmed and unprepared, could make no resistance. With the exception of two pretty girls carried off as slaves, all were slain. The three who had been in the woods hurried back to the villages with the news.

The men of the four towns prepared for action. They went to the picnic ground and brought back the corpses for burial, thus learning for

2:McIlwraith E-5 (1922-1924) 1948
NE6 Bellacoola NE6
Carrier NE7

B C 648 926

the first time that two girls were missing. Then they set forth on the track of the Carriers. The raiders, knowing that their assault could not have been heard in any village, and unaware of the three young people hidden in the woods, took no precautions. The first night the pursuers reached the camp where the Carriers had built a long, narrow fire of some kind of wood which emitted no sparks, on either side of which they had placed a long tree-trunk on which to rest their feet as they dried their moccasins at the flames. One of the Bella Coola girls was placed near one end of the fire, the other at the other end on the opposite side. Neither could sleep, but kept watching silently in the hope of being able to escape. Towards dawn one of them was overjoyed to see a Bella Coola scout peering around a tree-trunk. He motioned her to keep silent and she nodded to show that she understood his signal; then he went away. He told his waiting companions how the Carriers were resting with their feet over logs beside the fire, and suggested that they prepare heavy clubs. Having done this, the Bella Coola stole up behind the drowsing enemy. Each selected a victim and broke his leg, or legs, with a crack of the club. Not one of the raiders escaped, the cripples being killed without difficulty. In some manner this event was made the theme of a *canot* song.

B C 648 921

The following unrelated incident is probably historically correct, in outline at least, since it is said to have taken place about 1860, and two of the participants were great-uncles of the man from whom the account was obtained.

One October a number of Carriers were staying at *Nasfalat*. Their chief was a certain *Stsmâlzew* who was distantly related to the people of that village, though he had long since ceased to be regarded as anything but a Carrier. The river was running full and though there were many coho and dog salmon in it, they were difficult to catch on account of the roaring torrent. A *Nasfalat* man, *Xalewâlist*, had laid in an abundant store of fish for the winter, but his bad-tempered wife urged him to get her some fresh salmon and he ventured forth. A drifting log struck his canoe; he called out for help, but before it reached him, his craft capsized and he was drowned. *Xalewâlist* was a popular man and there was great grief at his untimely death.

B [554 754]

As was so often the case, jealousy was rife in *Nasfalat*, where a certain *Nûsâl* had become wealthy. He was a good carpenter, and his riches had been amassed as rewards for making *hamat* masks, but of course such payments had been made in secret and many people wondered how he had acquired his fortune. This was enough to cause a certain amount of suspicion, and a rival determined to take advantage of it. This man approached *Stsmâlzew* and said that he believed *Nûsâl* was responsible

2: McDowell E-5 (1922-1924) 1948
NEB Bellacoola NBA
Carrier NET

B On Schmelitsa's death, that he was sure the sudden man was really a
C sorcerer, and had used some evil means to cause the fisherman's drowning.
●648 Qimsiluxw was decently relieved to the dead man and, thus incited, determined to kill Nimid in revenge. That evening, as he was lying playing
721 with his grandchild, the Carrier chief entered his house and threw a
B musket against the unsuspecting man's chest. Nimid quickly knocked
[550] down the muzzle so that the bullet, instead of killing him, merely passed
[754] through the fleshy part of his hips. Qimsiluxw made no attempt to run
D away. In such cases it rests with the relatives of the injured man whether or not to take revenge, and they usually avoid beginning a vendetta unless virtually driven to it. Three of the assault spread down the valley, and two of Nimid's nephews, Tsi-kwai and Qipachong, were up to investigate. They were both men of considerable influence in the community, both validated warriors who had taken prominent parts in the unsuccessful attack on Kitkatla a few years before. Realizing that their uncle was not seriously wounded, the two brothers carried him to their canoe, intending to take him home and to disregard the assault.

During this time, the evil Nuxalk man had been working on Qimsiluxw's fears by telling him that Nimid was certain to kill him by magical means, until he decided that he could escape only by murdering the wounded man. His followers learnt of this and tried to dissuade him, fearing the presence of the two famous warriors. As their canoe was
B going downstream, it was caught in an eddy and tipped so that the
C musket and both cartridge boards were lost. This seemed to Qimsiluxw
648 the chance for which he had been waiting: he fired from the hip and
926 Nimid fell dead, much to the consternation of his own followers as well as the Nuxalk people.

If Tsi-kwai and Qipachong had been ordinary men they would probably have fled downstream but, being duly validated men of valour, this course never occurred to them.* Qipachong, who had one charge left in his musket, consulted his brother as to their course of action.

"Nimid is dead," his brother replied. "It is probably time for us to die as well. You had better shoot."

Meanwhile Qimsiluxw had remained on the beach, laughing at the two warriors. Qipachong told him to be silent, then fired, instantly killing his uncle's murderer. The Carriers began to run to and fro on the shore, whence they could hear the two brothers talking to each other:

"Let us not think of escaping," said one. "We have displayed our characters today. If we are to die, let us die."

B
[709]

*The man from whom this account was obtained mentioned as a matter of course that undaunted warriors could never run away; when questioned further, he emphasized that the public validation of bravery made it utterly impossible for them to flee from danger.

J. McCormick B-9 (1923-1924) 1969
NBS, Bellevue, NEB
Carrier NE7

The other agreed, as they paddled in and looked at the bottom of the village, headmen of the face that it was full of Carriers. The *Navajo* people seem to have remained passive, but the angry Carriers were making forth and *Ojeebway* spoke proudly to them:

"You would be dead as even *Ojeebway* and *Navajo* had not been our weapons."

The two brothers walked slowly up the long sidewalk of the village, while the Carriers skulked around, crowing drums, casting stones and shouting curses. Some of the latter stuck to their bodies, but long previously both *Ojeebway* and *Navajo* had worn part of a *scout* which had rendered their bodies impervious to such wounds. Arrived at the upper end of the village, they stopped and waited, making no attempt to defend themselves, until they were killed. As intervals throughout the day the Carriers crowed the two bodies with ignominy, now thrusting spears into them, now beating them, and all this time not a single Bella Coola dared even to protest, so much were they filled with fear of the Carriers who, when roused as they then were, fight like mad dogs. In the late afternoon one of the women threw a knife into the eyes of the fallen warriors. Even this insult did not rouse the *Navajo* people themselves, but *Wiwis*, one of their slaves, felt called upon to take action. Before being captured, he had been a person of importance in his own town and the Bella Coola had allowed him to become a leading member of the *Secret* society; in the course of time he had become entirely reconciled to his fate, and even thought as a Bella Coola which gave him the necessary assurance to address the Carriers.

"Ho, ho," he said. "See the breadth of the sky! I have never seen, nor have I ever heard of such a thing as you have done today. Truly you have raised your fame on all that is sacred and powerful!"

This speech for the first time brought the enormity of their offence home to the Carriers. The actual taking of life did not affright them, but in their excitement they had overlooked what was to *Wiwis* the most obvious sin: they had gazed and reposed on the sidewalk outside a house where a *Secret* dance was taking place. They reminded of the danger to which they had exposed themselves, the Carriers withdrew.

Then day the *Navajo* people buried the four victims. *Ojeebway* had been a mighty chief and, being decently relieved, they would normally have given him an elaborate funeral, but now they acted as if dead and unaware of his greatness. A man who reveal a powerful medicine pay great of it in the eyes of the one who had been sacrificed by the Carrier women; as the bodies began to decompose, those who had killed them began to suffer from eye-trouble, and the women became blind. Believing that their sin had caused their misfortunes, the Carriers fled home.

His sad attention to this one in the breadth of the universe carries with it the implication that it will fall to crush those who have broken a sacred law.

early until but the older people state that breasts were by no means rare in former times. Careful inquiries were made concerning the ancestry of a man, about seventy years of age in 1900, whose early breast suggests that he must be a half-breed, as indeed he is assumed to be by the white settlers of the valley. His father was *Pielo*, the most influential chief of recent years, his mother was herself the daughter of an important chief. None of the older men had ever heard the slightest rumour of faithlessness on her part. There were white traders on the coast at the time of his birth, and intercourse with slave women and others of low family was not uncommon, but it would have been difficult for a chief's wife to misconduct herself, and still more difficult for her to conceal all knowledge of it in view of the open life which prevailed at that period. Moreover, it is said that *Pielo* himself had a similar breast, as did also the parents of several men who in 1900 were fifty or sixty years of age.

Although the possibility of white mixture cannot be overlooked in the case of this one individual, one must not disregard the opinion of the people themselves on hairiness in general. They are proud of it and regard breasts and moustaches as marks of virility given to them by *Nqumaic*, baldness and lack of facial hair are considered a sign of weakness. They state that their fathers and grandfathers were even more hairy than they. Furthermore, they point out with pride that this is a difference between themselves and the tribes of the interior, who are, as they say to-day, "hairless like Chinamen." Finally, it is noteworthy that the hair on the head of many Bella Coola is wavy, or even curly (see Plate 91), instead of straight as among the majority of Indian tribes.[1]

Character

It is an almost impossible task to describe briefly the characteristics of a people. Those of the Bella Coola have

[1] The characteristic has led the writer to wonder if a white penalty have been one of the first settlers.

McIlwraith E-1 (1922-1924) 1948
NEB Bellacoola NEB

ally until complete confidence was established, simplifying work in the field to an enormous extent. Equal trust could be placed on these men in other respects; articles of value were repeatedly left in their houses with the absolute certainty that they would be guarded with care. Some few individuals there were, however, who were neither honest nor trustworthy. Bella Coola religion is not concerned with ethics, but public opinion demands honour in dealing with relatives or friends. In former times, for example, debts incurred by an individual were considered a liability by his relations. If a man died after buying goods on credit for a potlatch, his family were disgraced if they failed to pay his bills; now, unfortunately, nothing constrains the younger people, many of whom try to avoid settling even their own debts, much less those of dead relatives. Individual conscience has not replaced the tribal and, more specifically, family influence. Dishonesty in small matters is not uncommon, particularly in dealing with white people who, according to the Bella Coola, were the first to transgress. The older people bitterly lament the lack of morality of the younger end state, probably with entire justification, that they would have been prevented by the open life which prevailed when several families shared a single house. On the whole, however, the average Bella Coola is probably no less honest than the average white man.

Individuals vary enormously in mental ability. In making his investigation, it was necessary to interview all the older people of the tribe. Disregarding those unwilling to provide information, it was found that some absolutely lacked the ability to explain matters with which they were familiar; some did not have sufficient patience to be good teachers; some were so forgetful that they would omit necessary points in a story or account; some were downright stupid, whereas others displayed mental ability of no mean order. In reading ethnological literature, one is apt to think of the troubles experienced by the author, and to overlook the fact that natives have as

4:Docs E-5 (1884-ca.1890)892
NEA Bellecoola NEA

hair with white eagle-down. Warriors when on a war party must eat drink more than four mouthfuls of water, else they would be killed. A watchman was appointed to each canoe, who sat in the bow. On landing near the village of their enemies they divided themselves into a number of parties, one house of the village being assigned to each. Then, early in the morning, when all were asleep, they rushed up to the village uttering their war cry "ooo!" They took a stand at the five which burns in the centre of the house, and if any one of the enemies succeeded in taking up his arms and came out of his bedroom they killed him. Then they entered the bedrooms, killed the men, and took the women and children along as slaves. The heads of the dead were cut off, the houses burnt, and they returned home singing war-songs. The heads which they had taken along were then emptied, and the scalps tied to mats, and of a pole. When they approached their village one man stood up in the bow of each canoe and swung the pole to which the scalps were attached, and they all sang songs, to which their deeds were connected. The scalps were raised the higher the longer and fuller the hair. They were used to the dance.

The following tales of war expeditions offer some points of interest. About thirty or forty years ago there was a house at Bella Coola. The people were invited to Kaghe'lish, which belongs to the Tsimpsim, a tribe of the Kwakiutl, to fall there. The Tsimpsim made fun of them, took from them the fish they sought, tore the blankets from the backs of the women, and ordered many of them. Finally the Bilqula returned home. There they held a council and resolved to make war upon the Tsimpsim. The Kwakiutl joined them in this expedition. They crossed the mountains in two days. When they approached Kaghe'lish they sent two spies to advance, who were to avoid the contact of human in the village of the Tsimpsim. Early in the morning they attacked the houses and killed a great many men. The Tsimpsim could not escape, as they were hemmed in by the river. The Bilqula slew them with bows, knives, and stone axes. They took away the children of the women, leaving them naked, and subjected them to shameful insults to revenge for the disgrace put upon their wives and daughters. Then they burnt the village.

About thirty-five years ago the Tsi'oi'ut were attacked by the Kwakiutl. Originally they intended to attack Nagwa'ku, but the scouts, according to the narrator, changed their mind, as he always protects the village of Nagwa'ku. They came in many canoes, while most of the Tsi'oi'ut were on the lake, which is situated above their town, fishing. Four men were in charge of the village, and a number of old men and women had also remained at home. The father of Hoi'oi'ok, who told me of these events, happened to be out picking berries, accompanied by his wife. He saw the canoes passing by and kept himself hidden. The village of Tsi'oi'ut was at that time surrounded by a strong stockade, which consisted of a double row of palisades covered with thorns. At each corner there was a strong fort fastened on the stockade like a tower. Here watchmen were stationed, who were able to shoot at the enemy while being themselves protected. At that time the Tsi'oi'ut had only four guns. The Kwakiutl sent out two spies, who reported that the village was well fortified. The Tsi'oi'ut had seen the canoes coming and were on their guard. The Kwakiutl thought that they would not be able to enter the village until after the stockade had been destroyed.

L:\Docs E-5 (2004-ca. 1990)\E-5\
NEA Deliverable NEA

They resolved to make an attempt to leave it and to break upon the foe. On the following day they came up to the village, but the ground on the shore could then give no such good shelter that the enemy had to retreat with severe losses. They made still another attempt, but with no better success. They had lost many men, while only two old men of the Tuktuk, Tuvaaluk-ahpuk and Aklaq by name, and one woman had been hurt. The latter had been killed. When the Eskimos turned back a messenger was at once sent up to the lake to call the young men, who then went to Kingalik to ask for help. The Eskimos passed close to Ivak-Ivisaq's father's women, but they were so terrified by the losses they had sustained that they passed by without so much as entering it. Two of their number were so afraid of their fathers that they would rather remain in the enemy's country than return with their friends, and they stayed where Ahvaiuktin the Tuktuk and the Aklaqik were pursuing the fugitives. They had reached the outlet of Kaaiuvik Lake without overtaking them. Then their chiefs resolved to return, as they believed that their morning had a long start upon them. Later on they heard that the Eskimos were at this moment only a few miles from them, about to continue their homeward journey after having encamped on the outlet of the channel. Afterwards the Tuktuk heard the two men who had remained where they killed them and promised to send them back to their friends, saying that the way had ended, and that they had no grudge against them. The men were, however, too much afraid, and finally starved to death.

Later on the Tuktuk and Aklaqik organized an expedition against the Eskimos to take revenge for the unprovoked attack. A chief named Kaaiuvik, whose father was a Tuktuk, while his mother was a Kaaiuvik, was their leader. They intended to attack the Ivisaqmiut and the Kaaiuvik people. When they approached the village of the latter they sent a woman ahead to search for the village, and to report the number of houses. The two days they were unable to find the village, which lies in a labyrinth of islands, but finally they found it, and were then in possession of certain knowledge. On the next morning they attacked it. The site was shortly taken by surprise and almost all of them were killed. Kaaiuvik's mother lived at this place, and when she heard the Aklaqik coming she called at once for her son, and was taken care of by him. Only five men and four women escaped. The Aklaqik showed them no mercy, as they had killed so many of their friends. Kaaiuvik's mother, a chief of the Kaaiuvik, was the only one of the Aklaqik who was wounded. She died on the way home. They returned, but in the country of the Ivisaqmiut they were overtaken by four Eskimos whose names should be mentioned here. The Aklaqik were overtaken, but Kaaiuvik induced them to make peace. During the fight two of the women, whom they had taken as slaves, fell into the peoples' enclosure, and were rescued by the Eskimos.

Remarks.

Dolls are treated by menstruation with dry bark or with grasswrack. Sometimes a series of parallel cuts is made over forehead of both Eskimos have one set, but Tuktuk between eyebrows of other dolls.

Breasts of dolls of a number of are given by means of a long tube with a semilunar middle of the wing bone of an eagle. Bodies pointed, coloured and tied on a piece. Women wear light clothes to prevent